GRAMMAR OF THE PERSIAN TONGUE

TASKAR

PART I

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BOMBAY BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

TOWN HALL, BOMBAY.

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A GRAMMAR

OF THE

PERSIAN TONGUE;

DESIGNED FOR THE USE OF HIGH SCHOOLS
IN THE BOMBAY PRESIDENCY; AS ALSO
FOR SELF-INSTRUCTING STUDENTS
IN GENERAL.

BY

PESTANJI COOVARJI TASKAR.

PART I.—ACCIDENCE.

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رنج بيهوده بري بر كه گزيني راحت
كار بيهوده كني بر كه نشيني بي كار

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بسم الله الرحمن الرحيم

PREFACE.

THE chief object of writing this book, in the face of several grammars and manuals already in the hands of young students, is to facilitate, as much as possible, the so-called difficult and dry portion in the study of the simplest and most elegant Persian language. The mention of a word or two by way of illustration creates a sort of disgust in the minds of young students, and an utter abhorrence in those of the more advanced. In order to remove that tedium and dryness I have introduced a good many quotations (in prose as well as in poetry) from the works of the best classical writers, such as Sa,adi, Jalăl'oddin Roomi, Hăfez, Ferdosi, Jămi, Qă,ăni, Kăshafi and others. I have omitted unnecessary and useless subjects, which, instead of creating a taste for the study of the language or imparting to students any substantial knowledge of it, prove to be a sort of hindrance, nay, compel them, to their great disappointment, to give up the idea of studying it at all.

The numerous quotations, it is hoped, will fairly initiate the students in the language, and will lessen the difficulty which they meet with during their college career. To make the book intelligible to

students of every standard (from the fourth up to the seventh) of all the high schools, I have made use of plain and simple English. In rendering the Persian quotations into English I have, as far as possible, kept to their literal translation.

In preparing this book I had the honour to consult the Arabic Grammars of E. H. Palmer, Esq., and Dr. Duncan Forbes, Shekarestăn of Sir William Jones, and the English Grammar of Richard Hiley, Esq. The present book will be followed by a second part containing Syntax, Figures of Speech, and Prosody.

Any suggestions or corrections sent to me for the future improvement of the book will be received with many thanks and meet with every consideration.

PESTANJI C. TASKAR.

Bombay, 10*th March* 1882.

REVIEW.

This is a serviceable Persian Grammar for beginners, embodying all the necessary rules and omitting certain pedantic or superfluous distinctions of no practical value, although very often indulged in by compilers who consider it meritorious to scrape together a great number of rules and exceptions, tending as much to confuse as to instruct the puzzled student; also the usual table exhibiting the changes assumed by certain letters, when connected with others, which appals him, is here altogether omitted, because actually unnecessary, all the so-called ligatures being given in a few lines with sufficient brevity and at the same time the necessary clearness of explanation. On the other hand, in the latter portion of the book the articles on the Properties of Letters, Derivatives, Compound words, and Broken Plurals, have been dealt with a little more copiously than in some other grammars, and will often be referred to by students when composing their exercises or reading their lessons.

The possible objection that in this Grammar the rules are illustrated by Persian couplets, even before the student has learnt to distinguish the various parts of speech from each other, may be met by the reply, that English translations are always added to the couplets, and that although no perfect understanding of them is possible until all the parts of speech have been studied, the only point aimed at, namely, an accurate illustration of the rules, is nevertheless thus attained, and they are better impressed upon the memory than by means of only a few dry and otherwise meaningless words as examples, imparting no sentiment or maxim fit to captivate attention. If the author has erred in this point he has very good authorities on his side, who followed the same plan, and considered that after a book of this kind has once been studied through, it is not to be laid by, but to be perused again and again with the new lights gained, when the said couplets will gradually become perfectly intelligible, not only with reference to the rules they were respectively intended to elucidate, but in every other way also.

The author of this Grammar is not conceited enough to believe himself infallible, nor is the writer of these lines, who would always prefer to give to young men, trying to make themselves useful even in the now almost overstocked market of Persian Grammars, words rather of encouragement than of disappointment.

(Signed) E. REHATSEK.

Khetwadi (*Khambatta Lane*), 24*th March* 1882.

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The following are the orthographical expedients adopted for the sounds of vowels in the pronunciation of words:—

a	is pronounced	as the first a in *A*merica.
ă	,,	a in f*a*ll.
e	,,	a in f*a*te.
i	,,	i in p*i*n.
o	,,	o in n*o*te.
oo	,,	oo in f*oo*l.

PERSIAN GRAMMAR.

PART I.

ACCIDENCE. صرف

SECTION I.

Letters and Symbols used in Writing.

1. The Persian language is written and read from the right hand to the left; and its alphabet consists of thirty-two letters, all of which are regarded as consonants (حروف صحيح).

ALPHABET.

ا	الف	alef	ص	صاد	săd
ب	بي	be	ض	ضاد	zăd
پ	پي	pe	ط	طوئي	to,e
ت	تي	te	ظ	ظوئي	zo,e
ث	ثي	se	ع	عين	ain
ج	جيم	jim	غ	غين	gain
چ	چيم	chim	ف	في	fe
ح	حي	he	ق	قاف	qăf
خ	خي	khe	ک	کاف	kăf
د	دال	dăl	گ	گاف	găf
ذ	ذال	zăl	ل	لام	lăm
ر	ري	re	م	ميم	mim
ز	زي	ze	ن	نون	noon
ژ	ژي	zhe	و	واو	wăw
س	سين	sin	ه	هي	he
ش	شين	shin	ي	يي	ye

2. In the composition of a word, all the letters written in the table, except ا, د, ذ, ر, ز, ژ, و, ط, and ظ, do not retain their whole form, but only the first part of each of them with their distinguishing points are used. As an illustration, several letters are written below with their respective part forms :—

ب (بـ), چ (چـ), ش (شـ), ص (صـ), ع (عـ),
ق (قـ), ک (کـ), ل (لـ), م (مـ), &c.

Students should, at the same time, notice that all the letters of the Alphabet, coming at the end of a word, do not alter in shape whatsoever.

3. The peculiarity of the seven letters ا, د, ذ, ر, ز, ژ, and و is that they are never joined to the letters following them, as داور — مرگ.

4. The letter ث, which the Arabs pronounce like 'th' in 'thorn,' has in Persian the same sound as س or s in 'sorrow'; as عمرو لیث Ámr leis, a proper name.

5. The letter ة, when it is imperceptible, is, sometimes, written with two dots, as ۃ and pronounced like ت; as معاملہ ma, ămala or معاملۃ ma, ămalat.

I have purposely omitted giving the peculiar pronunciation of each of the letters, simply because, it is but a fruitless attempt to write down on paper the exact pronunciation or sound of the letters of a language, and, especially, of a language like

Persian or Arabic. Neither a dictionary nor a grammar, however perfect it may be, can give the true pronunciation of these letters; but it can be learned from the mouth of a Persian only.

Classification of Letters.

6. The subsequent writers of the Arabic as well as Persian grammar have tried to divide the letters into several divisions, which seem to me to be of no importance in the study of the language, except a few which may be of some use for a student to make himself familiar with some of the technicalities used in writing a Persian Dictionary. Students, therefore, are suggested the advisability of perusing this article once for ever, and passing over it, unless they find that an University examiner is hard enough to trouble the mind of the young candidates by asking them to answer questions on subjects as unnecessary as this Classification.

The letters are classified in the following different ways:—

(*a*) The letters are, according to their possessing or not possessing the dots or points, (نقط noqat, plural of نقطہ noqta, a point) divided into two classes, viz., (1) منقوطہ or معجمہ, dotted, and (2) غیر منقوطہ or مہملہ, undotted.

(*b*) The منقوطہ or dotted letters are, according to the position of their dots, sub-divided into (1) فوقانی, letters dotted above, and (2) تحتانی, letters dotted below.

(*c*) The dotted letters are further sub-divided, according to the number of dots they possess, into (1) يک نقطه, letters with one dot, (2) دو نقطه, letters with two dots, and (3) سه نقطه, letters with three dots.

(*d*) As the letters of the Persian Alphabet are but a combination of two languages, viz., the Ancient Persian and the Arabic, they are divided, according to the countries to which they belong, into (1) تازي, Arabic letters, and (2) عجمي, Persian letters. The letters which are purely Persian (عجمي) are four in number, viz., پ ، چ ، ژ ، گ. If any one of these letters occurs in a word, the word containing it is considered to be purely Persian. The eight letters ث ، ح ، ص ، ض ، ط ، ظ ، ع and ق are purely Arabic; hence a word used in the Persian language, containing any one of these letters, is regarded as borrowed from Arabic. The remaining twenty letters are common to both the languages.

(*e*) It is clear from the fourth division that the Arabic Alphabet consists of twenty-eight letters; and these twenty eight letters are, then, divided by the Arabs into two classes, according as the letter ل of the Arabic definite article ال, when prefixed to a noun, is sounded distinctly or assumes the sound of the initial letter of the noun following it. When ال is prefixed to those words which begin with any one of the following fourteen letters, ت ، ث ، د ، ذ ، ر ، ز ، س ، ش ، ص ، ض ، ط ، ظ ، ل and ن, the ل

of the article assumes the sound of the initial letter of the noun; thus النور, the light, pronounced as an-noor and not al-noor. To these fourteen letters the Arabs have given the name شمسي, solar, because the Arabic word for 'the sun' is الشمس, pronounced as ash-shams and not al-shams; the letter ش being one of the above fourteen letters and ل assuming the sound of the initial letter ش of the word شمس. The remaining fourteen letters are called قمري, lunar, because the Arabic word for 'the moon' is القمر pronounced as al-qamar and not as aq-qamar, in which the initial letter of the word قمر is one of the remaining fourteen letters and ل retains its own sound. The reason, however, assigned for this division of letters, does not seem to be proper and valid, inasmuch as the distinguishing terms are obviously dependent on one's own taste. The old writer, who distinguishes ز, ر, ذ, د, ث, ت, ن and ل, ظ, ط, ض, ص, ش, س from other letters by the term شمسي, has no more right to call them شمسي, than a subsequent writer if he were to call them نوري, bright, in the place of شمسي, solar.

(*f*) Lastly, the same twenty-eight letters are divided, according to their names and the orthography of those names, into three classes, viz., (1) مسروري, (2) ملفوظي and (3) مكتوبي.

The names of the Masroorí letters are written with two characters, and they are twelve in number,

viz., با ، تا ، ثا ، حا ، خا ، را ، زا ، طا ، ظا ، فا ، يا ، and يا. They are called Masroori because the ending alef is not pronounced, but the letter ي is pronounced in its stead, not as a long vowel, but as a short vowel 'zir.' Since both ا and ي are silent in pronunciation, the letters are called Masroori (from سر secret).

The names of the Malfoozi letters are written with three characters, and they are thirteen in number, viz., الف ، جيم ، دال ، ذال ، سين ، شين ، صاد ، ضاد ، عين ، غين ، قاف ، كاف and لام. The names of the Maktoobi letters are also written with three characters, but the difference between the Malfoozi and the Maktoobi letters is that the initial and the final of the names of the Maktoobi are the same. They are three in number, viz., ميم ، نون ، and واو. As the names of the letters of the last two classes are pronounced and written with three letters, the former of the two is called Malfoozi and the latter is called Maktoobi.

Orthographical Symbols.

Vowels حروف علت.

7. I have already noticed in the first article that the Persian letters are all reckoned as consonants. But as the consonants cannot be sounded fully without the aid of the vowels, the Persians have used three signs, which are called three primitive vowels.

The technical expression for them is حرکات ثلاثہ (the three movements), because these signs, as it were, move the consonants in pronunciation.

The first of these vowels is named زبر 'Zabar,' and is placed thus ـَ above a consonant. Its own sound is that of a short *u* as pronounced in the word *tub*, or that of the first *a* in the word *America*. The Arabic equivalents for زبر are فتحہ 'fatha' and نصب 'nasb,' and a consonant movable by this vowel is called مفتوح maftooh, or منصوب mansoob.

8. The second is called زیر 'Zir,' and is written thus ـِ below a consonant. Its sound is that of *a* in the word *fate*. The Arabic equivalents for زیر are کسرہ 'kasra' and جر 'jarr'; and a consonant movable by this vowel is called مکسور maksoor, or مجرور majroor.

9. The third primitive vowel is termed پیش 'Pish,' which is placed thus ـُ over a consonant. Its sound is that of *o* in the word *note*. The Arabic equivalents for پیش are ضمہ 'Zamma', and رفع 'Raf,a'; and a consonant movable by this vowel is called مضموم mazmoom, or مرفوع marfoo,a.

10. Besides the above said three short vowels, the Persians have used three letters of their alphabet, viz., ا , و , and ی as long vowels. The sound of alef is that of *a* in the word *fall*; the sound of و is that of *o* in the word *move*; and the sound of ی is that of a long *e* in the word *me*.

The Symbol Jazm ـْ.

11. When a consonant is movable by one of the primitive vowels, it is said to be متحرک Motaharrek, 'moving.' But when it is without a vowel it is called ساکن Săken, 'resting' or 'inactive.' As for an instance, in the word مردک mardak, the letter م is متحرک, ر is ساکن, د is متحرک, and ک is ساکن. This symbol ـْ called جزم, which means 'cutting off,' is placed over the consonant which is ساکن, inactive. As a rule the last letter of every word used in the Persian language is ساکن.

The Symbol Tashdid ـّ.

12. When a consonant is doubled, the mark of reduplication, called تشدید tashdid which signifies 'strengthening,' is written over it. A letter marked over by the sign of reduplication is called مشدد Moshaddad, 'strengthened' or doubled.

The Symbol Madda ـٓـ.

13. In the case of two alefs coming in the beginning of a word (اا ب), the second alef is written curved over the first (آب). The curved alef is called مد madda, 'prolongation,' and shows that the first alef over which it is placed is ممدود mamdooda, 'prolonged.'

The Symbol Tanwin ـً ـٍ ـٌ.

14. The sign called تنوین tanwin, which signifies 'giving the ن sound,' is formed by doubling the

primitive vowel of the last letter of an Arabic word. The use of tanwin is very much limited in Persian. A few words of the Arabic origin are used (having, at the end, one alef with a tanwin over it, which signifies, in Arabic, the sign of the objective case,) as adverbs in the Persian language; as :—

Nouns.		Forms used in Persian.	
قصد	Intention,	قصداً	Intentionally.
عمد	A purpose,	عمداً	Purposely.
اتفاق	Happening,	اتفاقاً	Accidentally.
طوع	Compliance,	طوعاً	Willingly.
کره	Aversion,	کرهاً	Reluctantly.
خصوص	Particular,	خصوصاً	Especially, particularly.
حال	The time present,	حالا	Now. At present.
یقین	Certainty,	یقیناً	Certainly.
مطلق	Universal,	مطلقاً	Altogether, absolutely.
قطع	Cutting,	قطعاً	In no shape, not at all.
ظاهر	Apparent, external,	ظاهراً	Apparently.
مثل	Resembling,	مثلاً	For example.
اصل	Origin,	اصلاً	Originally.
غالب	Overcoming,	غالباً	Probably.
مجموع	Collected,	مجموعاً	Totally.

The Symbol Wasla. ـٰـ

15. In Persian as well as Arabic, when two Arabic nouns happen to be connected together by the article ال, the alef of ال is elided in pronunciation or assimilated with the last letter of the first word, which is generally movable by 'Zamma.' To show this elision or assimilation, the alef is marked over by the symbol called وصلہ wasla, 'union.' As for an instance ابن الملک, pronounced as ebno'l-malek, and not ebno'-al-malek.

The Symbol Amza. ـٔـ

16. The symbol amza is but a curved alef. Its sound is that of a short alef, as in the word ائمہ a,amma, chiefs or Imams. If a word end in the imperceptible ہ, and if it happen to govern another adjective or noun, the symbol ـٔـ called ہمزہ or ہمزہ amza or hamza, with a zir, is used over that final ہ, instead of a zir, which is the usual mark of government, (*vide* §§ 45, 47). As خانۂ من; in which case its sound is that of *e* in *ebb*. Amza, with a zir below it, is also used instead of ی, which is the sign of singularity, at the end of a word terminating to an obscure ہ, as گربۂ, gorba,i, a cat, or نامۂ nămа,i, a letter; in which case its sound is that of *i* in *ink*. When a substantive ending in alef or waw takes ی (the sign of the singular number), the ی of singularity is marked over by an Amza; as دانائی dănă,i, a wise man, پریرۂئی pariroo,i, a fairy-faced woman.

The Perceptible and Imperceptible ه .

ہ

17. When ه at the end of a word is preceded by a letter which is movable by a short vowel zabar, it loses its sound; as in نامہ pronounced nămа, and not nămah (a letter): in this case it is called ہاي مختفي Hă,e-mokhtafi, the obscure or imperceptible *h*. It is sounded, however, in دہ dah, ten, and all its compounds, مہ mah, great, and کہ kah, small; but not sounded in کہ ke or چہ che, who or which. When at the end of a word, it is preceded by any of the long vowels ا , و , ي it is generally sounded; as کوہ kooh, a mountain, شاہ shah, a king, and تیہ tih, a forest; in this case it is called ہاي ملفوظي Hă,e-malfoozi, sounded or perceptible *h*. A little more practice, however, in reading, will enable a student to distinguish a perceptible from an imperceptible ه.

و

18. In pure Persian words, when the letter و is preceded by خ (movable by 'fatha') and followed by alef, it loses entirely its own sound, as in خواب pronounced khăb and not khawăb, خواجہ khăja and not khawăja, خواہم, khăham and not khawăham; in this case the waw is called واو معدولہ waw-e-ma, adoola, *i.e.*, waw passed over (in pronunciation). Waw is also termed واو اشمام ضمہ waw,e-eshmam,

e-zamma, that is, waw having but a smell of 'zamma' or 'pish' and not its own long sound; as in the words خود khod, خور khor, خوراک khorak. In خویش, خویشتن, خویشان, however, waw loses its sound entirely.

Abjad Notation.

19. The Persians have borrowed from the Arabs a system of numerical computation by the letters of the alphabet. The Arabs seem to have used this alphabetical reckoning probably to record dates of historical events. The numerical order of the letters, however, differs entirely from the alphabetical order; and as this order cannot easily be remembered, the letters are grouped into eight words. I have given below the order in which the letters are arranged, with the corresponding number placed above each of them, and also the words, to enable a student to keep the numerical values in memory. The value increases, from one to ten, by one, from ten to hundred, by ten, and from hundred to thousand, by hundred.

50 40 30 20	10 9 8	7 6 5	4 3 2 1
ل م ن ، ک	ي ط ، ح	ه و ز ،	ا ب ج د ،
کلمن	حطي	هوز	ابجد
Kalman.	Hotti.	Hawwaz.	Abjad.

1000 900 800	700 600 500	400 300 200 100	90 80 70 60
غ ظ ض	ذ خ ث ،	ت ش ر ق ،	ص ف ع س
ضظغ	ثخذ	قرشت	سعفص
Zazag.	Sakhaz.	Qarshat.	Sa,afas.

The four Persian letters, viz., پ ، چ ، ژ ، گ, have the same numerical value as their kindred Arabic letters, viz., ب ، ج ، ز ، ک. No orthographical symbols whatever are taken into consideration, while reckoning by the foregoing system. The mode of recording any event is not to write down simply the letters in order, but to form a word or a sentence, such, that the sum of the numerical values of all the letters contained in the word or sentence, amounts to the year in which the event happened. Poets, also, very often compose beautiful verses, giving dates for the death of their patrons, friends, or relations. The following verses written by one of the poets, for the date of the death of Hafez, one of the most celebrated poets of Persia, will best illustrate the subject in hand:—

چراغ اهل معني خواجه حافظ
كه شمعي بود از نور تجلّي
چو در خاک مصلّي يافت منزل
بجو تاريخش از خاک مصلّي

"Khăja Hafez was the lamp of the spiritual, and a candle kindled by the divine light. Since he found his habitation in the land of Mosallă (*i.e.* he was buried there), find the date of his death from 'khăk,e-mosalla.'"

The numerical values of all the letters contained in خاک مصلّی will, according to the Abjad notation, amount to 791, the year (Mahomedan) in which the poet died.

Changes of Letters.

20. No definite rules can be given as to an interchange of letters, inasmuch as they seem to be, more or less, changed by the mouths of the vulgar or illiterate persons; as for an instance, we often hear from them توجیہ for توزیع, a subscription, or دماق for دماغ, brain, or خواو for خواب, sleep. But this much can be said that when the Arabs came to use several Persian words in their language, and as they could not pronounce those four letters which were not found in their own Alphabet, they were obliged to Arabify a certain number of words, containing چ, ژ, گ, پ, by changing them into those of their own.

They have changed پ into ف or ب, as فارس for پارس, فیل for پیل, تبریز for تپریز; چ into ز as بزشک for پچشک; ژ into ج, as کج for کژ; گ into ج or خ, as لجام for لگام, فرسخ for فرسنگ.

Section II.

Substantives, Adjectives and Pronouns.

21. The Persian as well as the Arabian grammarians have considered three parts of speech only اِسم esm, the noun, فعل fe,el, the verb, and حرف harf, the particle. Under *Noun*, they have included *Substantives*, *Adjectives*, and *Pronouns*;

and under *Particle,* they have included *Adverbs, Prepositions, Conjunctions,* and *Interjections.*

22. اسم is divided into اسم خاص ésm,e-khăs Proper noun, and اسم عام esm,e-ăm, Common noun. اسم عام is sub-divided into:—

اسم ذات esm,e-zăt, abstract noun.
اسم جنس esm,e-jens, name of *materials.*
اسم ظرف esm,e-zarf, name of *place.*
اسم اعداد esm,e-a,adăd, name of *numbers.*
اسم فاعل esm,e-fă,el, name of *agency.*
اسم الجمع esmo'l-jam,a, collective noun.
اسم مصدر esm,e-masdar, verbal noun.
اسم صفات esm-e-sefăt, name of a class of living beings.

23. *A proper noun* is the name of one individual; as the particular name of a person, place, sea, river, mountain, &c., as, سعدي , تهران , بحر اسود , البرز , فرات .

24. *A common noun* is the name which is given to every thing of the same kind or class; as مرد , درخت , شهر , شير .

25. *An abstract noun* is the name of a quality considered apart from the object in which it is found; as, جمال , خشم , عشق .

26. *A name of material* denotes a substance; as, ابريشم , شكر , زر .

27. *A name of place denotes* the place where some action is performed; as, مسجد , مطلع , مقتل , مشرق , مغرب .

28. *A name of numbers* is یک , دہ , صد , هزار

29. *A noun of agency* denotes the doer of an action; as, رونده , گوینده .

30. A *collective noun* denotes a number of individuals united together as a whole; as لشکر , زمر , گروه , امت .

31. *A verbal noun* is the name of an action. It is formed in the following ways :—

(*a*) Infinitive itself is used as a verbal noun; as, ساقیا آمدن عید مبارک بادت "O, Cup-bearer! may the coming of the new year be blessed to thee."

(*b*) The past tense of a verb is used as a verbal noun; as,

زمر مرده از روزگار دراز
شد از گفت من نامشان زنده باز

"It has been a long time that they are dead; but their names are revived by my saying (*i.e.*, by my writing this work called Shah-nama)."

(*c*) The past participle of a verb is used as a verbal noun; as,

بزرگي سراسر بگفتار نيست
دو صد گفتہ چون نيم‌كردار نيست

"Greatness does not consist in (a man's) speaking, when out of two hundred sayings, he does not act according to fifty of them."

(*d*) A verbal noun is formed by adding the termination ـار to the past tense of a verb; as, گفتار, ديدار, كردار, رفتار.

اول انديشہ و انگهي گفتار
پاي پيش آمدست پس ديوار

"Thinking must precede speaking, as a foundation does to a wall."

(*e*) The root of a verb is used as a verbal noun; as, رنجيدن, سوختن from رنج, سوز.

سوز دل بين كہ زبس آتش اشكم دل شمع
دوش برمن زسر مہر چو پروانہ بسوخت

"Look at the burning of my heart! that owing to the intense heat of my tears, the heart of the candle, last night, burnt itself, like a moth, out of love for me."

(*f*) A verbal noun is formed by adding ه to the root of a verb; as لرزه from لرزيدن, خنده from خنديدن. تير و كمانرا ديدم از دست جوان افتاده و لرزه برا ستخوان "I saw the bow

and the arrow falling down from the hand of the young man, and trembling coming on his bones."

(*g*) A verbal noun is formed by adding ش to the root of a verb; as, دہش , بینش , آفرینش , آمرزش , from دادن , دیدن , آفریدن , آمرزیدن .

فریدون فرخ فرشتہ نبود
زمشک و زعنبر سرشتہ نبود
بداد و دہش یافت آن نیکوئي
تو داد و دہش کن فریدون توئي

"Blessed Faridun was not an angel, nor he was composed of a musk and ambergris; but he got that good name by justice and liberality; be thou liberal and just and thou art a Faridun."

32. *A name of a class of living beings* indicates the whole class of animals or any single individual of which the class consists; as,

حیوان , دواب , طیور , مگس , مور

Gender. جنس.

33. جنس Jens, gender, is the distinction made in nouns to show whether the persons or things of which we speak are male, female, or neither. In Persian, like English, animals are divided into two classes or sexes, viz., male and female. Things without life are of no sex whatever. The grammatical term for the male sex is جنس مذکر Jens, e-

Mozakkar, the masculine gender; and for the female sex, جنس موءنث Jens e-Mo,annas, the feminine gender. Sometimes تذ کیر and تانیث tazkir and ta,anis are used respectively for the masculine and feminine.

34. The gender of the names of human beings is determined by employing separate terms for each sex; as, مرد, a man, زن, a woman. But the gender of the names of other creatures is, generally, determined by prefixing or suffixing the terminations نر (male) and مادہ (female) to the names; as, نر گاو or گاو نر a bull, مادہ گاو or گاو مادہ a cow.

(*a*) Arabic masculine substantives used in Persian, form their feminine gender after the Arabic rule, that is, by adding the obscure ہ to them; as, والد a father, والدہ a mother, معشوق a lover, معشوقہ a beloved.

گل در بر و مي در کف و معشوقہ بکامست
سلطان جہانم بچنین روز غلامست

"The rose is in my bosom, wine in my hand, and my beloved is yielding to my wishes; on such a day even the king of the time is but a slave of mine."

(*b*) In like manner, Turkish masculine names, used in Persian, form the feminine after the Turkish manner, that is, by having م ـُـم added to them; as, خان, a nobleman or a lord, خانم a lady, بیگ,

a prince, بیگم, a princess. I do not think it out of place, however, to mention that these are, perhaps, the only Turkish feminine forms found in the Persian language.

Number عدد.

35. In Persian there are two numbers, عدد واحد Adad,-e-wăhed, the singular, and عدد جمع Adad,-e-jam,a, the plural.

36. Names of human beings, and all the names of animals, except those of small insects, form the plural number by adding the termination ان to the singular; as, مرد, a man, مردان, men; گاو, a bullock, گاوان, bullocks.

گاوان و خران بار بردار
بہ ز آدمیان مردم آزار

"Bullocks and donkeys that carry loads are better than oppressive men."

(*a*) Names of living beings ending in the obscure ه, add ان to form the plural; but the final ه of the singular is changed into گ as, پرنده, a bird, پرندگان, birds. تشنہ, a thirsty man, تشنگان, thirsty men.

کس نبیند کہ تشنگان حجاز
بر لب آب شور گردآیند

"None will see the thirsty people of Hejăz gathering on the bank of a (stream of) saltish water."

(*b*) Names of living beings ending in ا and و add ان to the singular, to form the plural number, having, at the same time, the letter ي between the singular names and the plural termination; as دانا, a wise man, دانايان: پريرو, a fairy-faced woman, پريرويان; خوبرو, a handsome person, خوبرويان.

طلب كردم ز دانايان يكي پند
مرا گفتند با نادان مپيوند

"I asked the wise men for an advice; they advised me not to keep the company of the foolish."

عيب سعدي مكن اي خواجه اگر آدمي
كادمي نيست كه ميلش بپريرويان نيست

"Do not find fault with Sa,adi, O lord, if thou art a man, because there is not a single man who has no inclination for the fairy-faced beauty."

37. All the names of inanimate objects and a few names of insects, form the plural by adding ها to the singular; as, غار, a pit, or a hole, غارها; گلستان, a rose garden, گلستانها; مور, an ant, مورها.

شوند مورها در او تمام مار سرخ رو
كه بر جهندش از گلو چو مارها زغارها

"The ants in it become like red snakes, and they burst out from its mouth like serpents from the holes."

تا خار غم عشقت آویخته در دامن
کو تر نظري باشد رفتن بگلستان ها

"So long as the thorns of the sorrows of thy love have caught hold of the skirt (of my garment), it is meanness (on my part) to go to rose gardens."

(*a*) Names of the parts of a living body form their plural by adding ها to the singular, as لب, a lip, لبها; دست, a hand, دستها; سر, a head, سرها; دل, a heart, دلها.

اي مهر تو در دلها وي مهر تو بر لبها
وي شور تو در سرها وي سر تو در جانها

"O thou! thy love is in our hearts and thy seal is on our lips; a great excitement of thy love is in our heads and thy secret is in our souls."

چنانکه دست بدست آمد دست ملك بما
بدستهاي دگر همچنین بخواهد رفت

"As this kingdom has come down to us from hand to hand, so it will pass to other hands also."

(*b*) Names of lifeless things ending in the obscure ه add ها to form the plural number; but the final ه is omitted; as لاله, a tulip flower, لالها; پیاله, a cup, پیالها; ژاله, a dew-drop, ژالها.

زخاك رستن لالها چو پسین پیالها
ببرگ لاله ژالها چو درشفق ستارها

"Tulips, grown up on the soil, appear like cups made of corals, and dew-drops, on the leaf of a tulip flower, are like the stars in a twilight."

But if the final ہ be ملفوظي , 'sounded,' it is retained before the plural termination; as, چاہ , a pit, چاہہا , کوہ , a mountain, کوہہا .

38. Modern Persian writers of India form the plural according to one of the Arabic rules of the formation of the plural number, *i. e.*, by adding the plural termination ـات to names (of both the Arabic and Persian derivations) of the feminine gender; as, نوازش , a favour, نوازشات .

Sometimes the letter ي is inserted between the singular names and the plural termination; as, نقل , a narrative, a copy, نقليات .

(*a*) When the singular substantives end in the imperceptible ہ , the final ہ is changed into ج when they take the plural termination; as, قلعہ , a castle, قلعجات ; نامہ , a letter, نامجات ; میوہ , a fruit, میوجات ; کارخانہ , a factory, کارخانجات .

It cannot be out of place, herewith, to write briefly the mode of distinguishing genders in Arabic, so that students may well be acquainted with these barbarous plural forms. In the distinction of gender, the Persian language follows the order of

nature. In Arabic, on the contrary, all names of animate or inanimate objects are either masculine or feminine. Generally the nouns of the feminine gender end in ة. On this rule, therefore, the Indian Persian writers, who seem to be more fond of using the artificial, and at the same time difficult, Arabic rules, in the structure of the Persian language, than the most natural and simple Persian rules, and thereby render it more difficult and unwieldy, have considered قلعہ , نوازش , میوہ , نامہ , &c., as the nouns of the feminine gender, and consequently added the feminine plural termination ـٰ ا ت to them for their plural.

39. Before concluding *Number*, I must draw the attention of the students to this important point that the great prose writers and poets of Persia, sometimes, do not observe these rules; we find, in their works, names of lifeless things forming the plural by ا ن, and those of living beings forming the plural by ہا; as

برگ درختان سبز در نظر ہوشیار
ہر ورقي دفتریست معرفت کردگار

"In the eyes of a wise man, every leaf of green trees is a book of divine knowledge."

بچنگ بستہ چنگہا بنا ي ہشتہ زنگہا
چکاوہا کلنگہا تذروہا ہزارہا

"The larks, the cranes, the pheasants, and the nightingales have held in their talons the harps, and have suspended bells in their necks."

ببازوان توانا وقوت سردست
خطاست پنجه مسکین ناتوان بشکست

"It is sinful to break the hand of the poor and invalid by our powerful arms and strong hands."

Case. حالت

40. حالت Hălat, which, literally, signifies "a state," is the form of a noun or pronoun to express its relation to other words. In Persian there are no particular case-inflections for nouns or pronouns; but they can be inflected by prefixing or suffixing certain simple particles, such as prepositions, interjections, &c., to them.

41. For حالت فاعلی hălat,e-fă,eli, the nominative case, a noun or pronoun does not require any particle, but remains as it is; as, من گفتم, I said.

42. حالت مفعولي hălat,e-maf,ooli, the accusative case, like the nominative, is formed without adding any particle to a noun or pronoun. But when a noun in the accusative case is rendered definite or emphatical, the particle را is added to it; as, من اسپي خريدم I purchased a horse.

من همان اسپ را که شما پريروز ديده بوديد خريدم

I purchased the same horse which you had seen the day before yesterday.

43. The particle را or ب is required by a noun or pronoun to be in the حالت مفعولي, the dative case;

as پير مردي را گفتند چرا زن نكني They said to an old man "Why dost thou not marry?"

شنيدم كه در وقت نزع روان
بهرمز چنين گفت نوشيروان

"I have heard that, on the last breath of life, Naoshirwan said thus to Hormoz."

In poetry, we sometimes find با the sign of the dative case; as,

اي صبا با ساكنان شهر يزد از ما بگوي
كاي سر حق نا شناسان گوي ميدان شما

"O Zephyr! say, from me, to the inhabitants of the city of Yazd, 'May the head of the ungrateful be the ball of your playing-ground.'"

44. حالت جري hălat,e-jarri, the ablative case of a noun or pronoun is formed by prefixing any of the prepositions از ، بر (sometimes without ء) در، &c. to it. As, از مرد from a man; بتيغ by a sword; درخانه in a house.

45 حالت اضافت hălat,e-ezăfat, the genitive case is formed by placing two substantives by each other, the مضاف Mozăf, governing noun or the thing possessed coming first, and مضاف اليه Mozăf-e-alaye, the noun governed or the possessor

coming last. The ending letter of the first noun is marked below by كسرهٔ اضافت (the vowel zir, of relation or government), which, strictly speaking, refers to the noun governed or the noun which is in the genitive case; as, پسرِ وزیر, the son of the minister; in this case the word وزیر is in the genitive case, and the mark of government refers to it.

If the governing word ends in ا or و, the letter ي is added, before it takes the mark of relation; as, دانایِ زمان, Dănăye-Zamăn, the wise man of the time; رویِ من Rooye-man, my face. If the governing word ends in the obscure ه, the amza, with a zir, is used over the letter ه, instead of the kasra of relationship below it. As, نامهٔ کاوس Năma,e-Kăoos, the letter of Kăoos. In case of two substantives united together so as to be used as a compound substantive, the mark of government is omitted; as, صاحبدل, Săhebdel, a good, pious man, originally صاحبِ دل, the master of heart, *i.e.*, a man who can control his own passions, and not be led astray by them.

46. The vocative case of a noun or pronoun is formed by prefixing an interjection, such as اي or يا to it; as, اي دوست, O friend! يا مرد, Oman!

In poetry the vocative is, sometimes, formed by suffixing one alef to a noun; as,

رموز مصلحت ملك خسروان دانند
گداي گوشه نشيني تو حافظا مخروش

"The kings can know the secrets of the state affairs: O Hafiz, do not cry out, because thou art but a solitary mendicant."

Sometimes a noun is used in the vocative case without any particle added or prefixed to it; as, دوستان دختر رز توبه زمستوري كرد O friends, the daughter of vines (*i.e.* wine) repented for her confinement. As an illustration, I give the declension of a Persian noun مرغ morg, a bird.

	Singular.	*Plural.*
Nom.	مرغ a bird.	مرغان birds.
Acc.	مرغ / مرغرا the bird.	مرغان / مرغانرا the birds.
Dat.	مرغرا to a bird.	مرغانرا to birds.
Ab.	از مرغ from a bird.	از مرغان from birds.
Gen.	مرغ —of a bird.	مرغان —of birds.
Voc.	اي مرغ O bird!	اي مرغان O birds!

Adjective. صفت.

47. صفت Sefat, an adjective, is a word used with a noun to denote some quality or attribute belonging to the person or thing represented by that noun. In Persian, an adjective is preceded by

the substantive which it qualifies. The noun thus qualified by an adjective is called موصوف mausoof; and the last letter of the mausoof takes کسرۂ اضافت, the mark of government, below it; as, روزِ روشن rooz,e-raushan, a bright day. When the noun qualified ends in the imperceptible ہ, the amza, with a zir below it, is placed over the ہ instead of the mark of government. As بادۂ تلخ bădа,e-talkh, the bitter wine. When the noun qualified ends in ا or و, the letter ے is added to it, before it takes the mark of government, as رویِ خوب, a beautiful face; پایِ لنگ, a lame foot.

Comparison of Adjectives.

48. Like English, there are two degrees of comparison in Persian, اسم تفضیل esm, e-tafzil, the comparative degree, and صفت مبالغہ sefat,e-mobălaga, the superlative degree.

49. The positive state of form is the simple quality (صفت محض sefat, e-mahz) itself, and is therefore not a degree; as, بہ, good, کوتاہ, short.

50. The comparative degree, which expresses a greater degree of the quality than the positive, is formed, in Persian, by adding the termination تر to

adjectives; as, بهتر , بر behtar, better. The English *than* after a comparative degree is expressed in Persian by the preposition از or کر as —

خصم دانا کر آفت جانست
بهتر از دوستي کر نادانست

"The wise enemy, though he is the danger of our life, is better than a foolish friend."

اگر عاقل بود خصم تو بهتر ∴ کر بانادان شوي يار و برادر

"It is better that thou shouldst have a wise enemy, than that thou shouldst be a friend and brother of a fool."

The adjective بر , good, is sometimes used without the termination تر , as an adjective of the comparative degree, and is followed by از or کر as,

نان جو خوردن و نشستن بر کر کمر زرين بستن و بخدمت استادن . "It is better to eat a barley bread and sit (contentedly) than to gird up our loins with a golden belt and stand in service."

چون در تو نميتوان رسيدن
بر زآن نبود کر تا توانم
بنشينم و صبر پيش گيرم
دنبالهٔ کار خويش گيرم

"When it is impossible to reach thee, there will be nothing better than that, as far as possible, I shall sit down and adopt patience, and apply myself to my own work."

51. The superlative degree, which expresses the highest degree of the quality, is formed by adding the termination ترین to the positive; as, بہ good, بہتر, better, and بہترین, best. Like English, the superlative is followed by *of*, which is not expressed by a preposition, but by 'zir,' the sign of the genitive case; as,

مثنوي المعنوي جلال الدين رومي بہترينِ مثنويات است

"The spiritual masnavi of Jalălo'ddin,e-Roomi is the best of the masnavis."

In a few cases, adjectives add ين, the contracted form of the superlative termination ترين; as بہ, good, بہتر, بہترين or بہين; كہ, small, كہتر, كہترين or كہين; مہ, great, مہتر, مہترين or مہين; بر, high, برتر, برترين or برين.

ز سعيِ صدر نامورِ مہين امير دادگر
كزو گشوده باب و درز حصن و ازحصارها

"By the labour of the celebrated minister, the just and the greatest amir, the gates of castles and fortresses are opened (*i.e.* they are conquered)."

52. Unlike the Persian language, there is only one degree of comparison in Arabic; let it be called comparative or superlative. The comparison of Arabic adjectives used in Persian, therefore, is effected in both the ways, the Persian as well as the Arabic.

53. After the Persian manner, the comparative and the superlative degrees are formed by adding the terminations تر and ترين, respectively, to the Arabic adjectives of three or more than three letters; as, فضل, excellent, فضلتر, فضلترين; خسيس, mean, خسيس تر, خسيس ترين; فاضل, virtuous, فاضلتر, فاضلترين.

نر بخشم اين ملك را الا بخسيس ترين بندگان

"I shall not confer this empire on any one but the meanest of my servants."

يكي از ملوك بي انصاف پارسائي را پرسيد كر كدام عبادت فاضلتر است

"One of the unjust kings asked a pious man—what prayer is more virtuous?"

54. According to the Arabic rule, the comparative or the superlative degree of a triliteral adjective is formed by prefixing one alef to it; as, حسن, beautiful, احسن ahsan, more or most beautiful.

(*a*) The initial letter of the adjective becomes ساكن, when it takes the alef of the comparative or the superlative degree before it.

55. The comparative or the superlative degree of the adjectives of more than three letters is formed by first reducing them to the triliterals or the root-forms, and then prefixing one alef to them; as, عالم,

learned, اعلم ; صواب righteous, اصوب ·
كبير , great, اكبر ; قليل , short, little (the root-form is قلّ), اقلّ ; ذليل , mean, اذلّ.

حافظ زجان محب رسول است و آل او
برايين سخن گواست خداوند اكبرم

" Hafez is a friend of the prophet and his family; for this statement the greatest God is my witness."

سر جملهٔ حيوانات گويند كر شيراست
و اذلّ جانوران خر

"They say that the chief of the animals is a lion, and the meanest of the creatures is an ass."

In order to understand this last article thoroughly well, it is necessary that the student should be acquainted with the measures of the Arabic words (*vide* § 149.)

Pronoun ضمير

56. ضمير Zamir, a Pronoun, is a word used instead of a noun, to avoid its repetition, as,

زني ميرفت مردي اورا ديد و بپي او
روان شد

" A certain woman was walking (in the road); a man saw her and went after her." (Here, اورا and او, her, are pronouns.)

57. In Persian, Pronouns are divided into the following classes:—

1	اسم ضمیر	Esm,e-Zamir,	Personal.
2	ضمیر موصول	Zamir,e-Mausool,	Relative
3	اسم استفہام	Esm,e-Estef,hăm,	Interrogative.
4	اسم اشارہ	Esm,e-Eshăra,	Demonstrative.
5	اسم تنکیر	Esm,e-Tankir,	Indefinite.
6	ضمیر مشترک	Zamir,e-Moshtarek,	Reflexive.

Personal Pronouns.

58. In Persian, personal pronouns are of two kinds, viz. (1) ضمایر منفصل Zamăyer,e-Monfasal, Detached or Regular Personal Pronouns; (2) ضمایر متصل Zamăyer,e-Motassal, Pronominal suffixes, or attached pronouns.

59. The Detached Personal Pronouns are three; namely, من, I; تو, thou; او or آن, he, she or it. They have two numbers, the singular and the plural; and three persons in each number; namely, متکلم, من. Motakallem, the *first* person, represents the speaker; تو, مخاطب mokhătab, the *second* person, represents the person spoken to; and او or آن, غایب găyeb, the *third* person, represents the person or thing spoken to, or absent.

60. Personal Pronouns have five cases, as will be seen from the following:—

متکلم First Person من .

	Singular.	*Plural.*
Nom.	من "I."	ما "we."
Acc.	مرا "me."	مارا "us."
Dat.	مرا "to me."	مارا "to us.
Abl.	ازمن "from me."	ازما "from us."
Gen.	من ـــ "my," "of me."	ما ـــ "our," "of us."

مخاطب Second Person تو .

	Singular.	*Plural.*
Nom.	تو "thou."	شما "you."
Acc.	ترا "thee."	شما را "you."
Dat.	ترا "to thee."	شما را "to you."
Abl.	ازتو "from thee."	از شما "from you."
Gen.	تو ـــ "thy," "of thee."	شما ـــ "of you," "yours."

غایب Third Person او ـــ آن .

Singular.

Nom.	آن ، او	"he, she, it."
Acc.	آنرا ، اورا	"her, him, it."
Dat.	آنرا ، اورا	"to him, her, it."
Abl.	ازآن ، ازاو	"from him, her, it."
Gen.	آن ـــ او	"his, her, its."

Plural.

No.	آنها ، اوشان ، ایشان	"they."
Acc.	آنهارا ، اوشانرا ، ایشانرا	"them."
Dat.	آنهارا ، اوشانرا ، ایشانرا	"to them."
Abl.	ازآنها ازاوشان ، ازایشان	"from them."
Gen.	آنها ـِ اوشان ـِ ایشان	"of them," "their."

N. B.—The letters و of تو and ن of من are dropped down in the dative as well as the accusative case.

61. In poetry and even in a good classical prose, the third personal pronoun او takes the form وي; as,

درختیکہ تلخست وي را سرشت
گرش در نشاني بباغ بہشت

"If thou plantest the tree, which is naturally bitter, in the garden of Paradise."

چون بنماز برخواستند بیشتر ازان کرد کہ اراذت
او بود تا ظن صلاحیت درحق وي زیادت شود

"When they got up for a prayer, he (the pious man) prayed for a longer time than what his desire would allow, so that the good opinion, in his behalf, may be increased."

62. The Pronominal suffixes, or the Attached Pronouns, are of two kinds; namely (1) the pronominal suffixes attached to substantives; (2) the pronominal suffixes added to verbs.

63. Pronominal suffixes added to substantives are :—

Singular.	*Plural.*
1. م ـِ "my."	1. مان "our."
2. ت ـِ "thy."	2. تا ن "your."
3. ش ـِ "his, her, its."	3. شا ن "their."

They represent the regular personal pronouns in the genitive case, as, کتا بم = کتابِ من, my book; کتا بت = کتابِ تو, thy book; کتابش = کتابِ او, his book; کتا بِ ما ن = کتابِ ما, our book; کتا بِ تا ن = کتابِ شما, your book; کتا بِ شا ن = کتابِ ایشا ن, their book.

زگریہ مردم چشمم نشستہ درخونست

"Owing to my weeping, the pupil of my eye is in blood."

بیا کہ باسر زلفت قرار خواہم کرد
کہ تا سرم نرود بر ندارم ازقدمت

"Come, I will make with thy ringlet an agreement, that I shall not lift up my head from thy foot, unless it will go away (*i.e.* unless I shall die)."

صبا زان لولي شنکول سرمست
چہ داري آگہي چون است حالش

"O Zephyr, what news hast thou got from that intoxicated sprightly girl, and what is her condition."

عمر تان بادا مدام اي ساقيان بزم جم
گر چه جام ما نشد پر مي بدوران شما

"O, cup-bearers of the assembly of Jamshid, though my cup was not filled up with wine in your assembly, may your life be perpetual."

هي رفتم و كوفتم مغز شان

"I was going and knocking out their brain."

The grammatical technicalities for the first, second and third persons singular pronominal suffixes are ميم اضافت mim,e-ezăfat, تاي خطاب إضافت tă,ye-khatăb,e-ezăfat, and شين ضمير إضافت shin,e-zamir,e-ezafat, respectively."

64. The pronominal suffixes added to verbs are:—

	Singular.		*Plural.*
1.	م ـ	1.	يم
2.	ي	2.	يد
3.	د ـ	3.	اند ـ ند

They are added to verbs to denote their persons; as, آر (the root form of آوردن to bring), آرم, I shall bring, آري, thou wilt bring, آرد, he will bring, آريم, we shall bring, آريد, you will bring, آرند, they will bring.

The technicalities for the first and second persons singular pronominal verbal suffixes are ميم متكلم mim,e-motakallem, and ياي خطابي yă,e-khatăbi, respectively.

65. The pronominal suffixes ـم ـت ـش are often added to substantives or even adjectives to denote the dative or the accusative case of their corresponding detached personal pronouns; as,

چو مستم کردهٔ مستور منشین
چو نوشم دادهٔ زهرم منوشان

"When you have made me drunk, do not sit under the veil; when you have given me honey, do not make me drink poison."

اي شاهد قدسي كه كشد بند نقابت
وي مرغ بهشتي كه دهد دانه و آبت

"O holy beloved, who will loose the knot of thy veil? And O heavenly bird, who will give thee grain and water?"

خوشا شيراز و وضع بي مثالش
خداوندا نگهدار از زوالش

"Happy be the city of Shiraz and its unparalleled situation! O God, preserve it from destruction!" In these three verses مستم — آبتت — زوالش are equal, in meaning, to مست مرا — آب ترا — زوال اورا.

The grammatical technicalities for ـم ـت and ـش, in such cases, are ميم مفعولي mim,e-maf,ooli, تاي مفعولي tă,e-maf,ooli and شين مفعولي shin,e-maf,ooli, respectively.

66. Again, the second and the third person pronominal suffixes ـت and ـش are added to

the persons of a verb, where they correspond to the dative or accusative case of the detached personal pronouns تو and او, as, گفتمش = گفتم اورا, I told him or said to him; دیدمت = دیدم ترا, I saw thee.

بامدادان پدر چنان دیدش

پیش داماد رفت و پرسیدش

"Early in the morning, the father saw her so, went to his son-in-law and asked him."

در راه عشق مرحلهٔ قرب و بعد نیست

می بینمت عیان و دعا میفرستمت

"In the path of love, a journey cannot be short or long; I see thee clearly and send thee my compliment."

These suffixes ـت and ـش are also termed grammatically شین مفعولی and تای مفعولی.

Relative Pronouns.

67. ضمیر موصول, the relative pronoun, refers to some noun, pronoun or phrase going before.

In Persian the relative pronouns are two; viz. (1) کہ, who, or that, applicable to living beings as well as inanimate things, and used for both the numbers; and (2) چہ, which, applied only to inanimate objects; as,

آن پیک نامور کہ رسید از دیار دوست

آورد حرز جان ز خط مشکبار دوست

"That celebrated messenger, who arrived from the country of my friend, brought me an amulet (as it were) for my life, in shape of the musky (fragant) letter from the friend."

کسانیکه بامن درین منزلند
نه بینم که چون من پریشان دلند

"I do not find others who live with me, in this street, so distressful as myself."

درختي که اکنون گرفتست پاي
به نیروي مردي برآید زجاي

"The tree, that has just now struck its roots, can be pulled out by the strength of a man."

درین امید بسر شد دریغ عمر عزیز
که آنچه در دلمست از درم فراز آید

"My dear life, alas! is passed away in this hope, that, what is in my heart, may approach me (*i.e.* may be fulfilled)."

68. The compound relative pronouns "whoever," and "whatever" or "whosoever" and "whatsoever," are expressed, in Persian, by هرکه and هر چه or هرانکه and هرانچه, respectively.

هرکه سیماي راستان دارد
سر خدمت بر آستان دارد

"Whoever has got the countenance of the true, lays down his head of obeisance on the threshold."

هرانکه تخم بدي کشت و چشم نیکي داشت
دماغ بیهوده پخت و خیال باطل بست

"Whosoever sowed the seeds of vice and expected to get virtue, is said to have entertained foolish thoughts and wrongful imaginations."

هرچه رود بر سرم چون تو پسندي رواست
بنده چه دعوي کند حکم خداوند راست

"Whatever befalls me is allowable, if thou approve of it; what can a slave claim for? It is for my master to command."

جهانرا سر بسر در خویش مي بین
هر آنچه آن آخر آید پیش مي بین

"Look for the whole world in thy ownself; think before, whatsoever will come last."

Interrogative Pronouns.

69. An Interrogative Pronoun is used in asking questions. In Persian there are, in all, four interrogative pronouns, some of which are used as nouns as well as adjectives.

(1) کس, who, (Dative and Accusative کسرا) is applicable to human beings only, and is used in both the numbers. It is never used as an adjective.

(2) کدام or کدامین, which or what, is used for animate as well as inanimate objects, and is applicable to all the genders and numbers. It is used both as an adjective as well as a noun.

(3) چه, (Dative and Accusative چرا) which or what, is used as a noun as well as an adjective; it is applicable to living beings and inanimate objects, and to all the genders and numbers.

(4) چند , how many or how much, is used as an adjective, a noun or an adverb. When it is used as an adjective or an adverb, it comes before a noun or a verb. It is always in the plural number, when it is used as an adjective or a noun. It is applicable to all the genders. When کر and چر are joined to the verbs ام , اند , است , they omit the last ه and take ي in its stead; as, چیست , کیست , کیم , چیند , کیند .

The uses of the interrogative pronouns, mentioned above, can well be exemplified by the following :—

الله الله کر تلف کرد و کر اندوختر بود

" O God, O God, who squandered and who had gathered (it)."

بگو مر مرا تا کر بودم پدر
کیم من بتخم از کدامین گهر

" Tell me who my father was, who I am by origin, and from what stock I am ?"

مي خواره و سرگشته و رندیم و نظر باز
وانکس کر چو مانیست درین شهر کدامست

" We are drunkards, madmen, profligates and lovers ; who is that person, in the city, that is not like us ?"

بزرگان کدامند و سالار کیست

" What great men there are, and who the chief is ?"

چر گفت آن خداوند تنزیل و وحي

"What did that lord of the Qoran and the heavenly message say ?"

تا در ره پیري بچہ آئین روي ایدل
باري بغلط صرف شد ایام شبابت

"The time of thy youth is, at least, passed away in a wrong way; let us see, O heart, in what way thou conductest thyself in old age."

کاي فرومایہ این چہ دندانست
چند خائي لبش نہ انبانست

"That O mean-spirited man, what teeth are these, how much wilt thou chew her lip ? It is not a leather."

چند کتاب عربي را مطالع کردید "How many Arabic books did you read ?"

این اسپ تازي را بچند خریدہ ئید و بچند خواہید فروخت "For how much have you purchased this Arabic horse, and for how much will you sell him ?"

Demonstrative Pronouns.

70. Demonstrative Pronouns are sometimes used with nouns and sometimes without. When used with nouns they are adjectives; without nouns they are regarded as pronouns.

71. In Persian there are two demonstrative pronouns, namely, این, this and آن, that. این denotes an object near to the speaker, and is grammatically termed اسم اشارۂ قریب. آن denotes an object more distant, and is termed اسم اشارہ بعید

72. When they are used as adjectives, they always precede the noun to which they belong, and are applicable to all genders and numbers. When they are used as pronouns they form the plural in the same way as the nouns, that is, if they are used for inanimate objects their plural forms are اینها and آنها, respectively; but if they are used for living beings their plural forms are اینان and آنان, respectively.

73. In poetry when the particle بر is prefixed to این or آن, the vowel ا is changed into د to avoid a hiatus between the particle بر and the pronoun این or آن, as, بدین, بدان.

The foregoing articles on the demonstrative pronouns can well be illustrated by the following:—

آن ائمه که کردند اجتهاد
رحمت حق بر روان جمله باد

"May the mercy of God be on the souls of all those Emams (the religious chiefs) who endeavoured to expound the Qoran."

این همه هیچست چون می بگذرد
بخت و تخت و امر و نهی و گیر و دار

"All these, viz., the (good) fortune, the throne, the order, the prohibition, and the clamour of the combatants, are but nothing when they disappear."

آن کس که بقرآن و خبر زو نرهی
آنست جوابش که جوابش ندهی

"The (proper) answer for that person, over whom you cannot get a success in (the argument of) the Qoran and its tradition, is that you should not answer him (at all)."

درویش و غنی بندهٔ این خاک درند
وانان کہ غنی ترند محتاج ترند

"The poor and the rich are the slaves of this dust of the door; those that are more rich are more needy."

یکی را از آنان کہ غدر کردند بامن دوستی بود

"One of those who turned out treacherous had friendship with me."

کشند اینان بدین شکل و شمایل
بدعوی داریش صف در مقابل

"These (*i.e.* the Egyptian beauties) may stand with their beautiful feature and abilities of mind and body, in a row, in opposition to him, *i.e.* Joseph to claim their own superiority (over him)."

74. The pronoun آن with or without the particle از, when it comes before a personal pronoun in the genitive case, means "belonging to or the property of;" as,

ماه کنعانی من مسند مصر آنِ تو شد
وقت آنست کہ بدرود کنی زندانرا

"O my moon of Kan'an (*i.e.* O Joseph), the throne of Egypt has become thy property; now it is the time to bid farewell to thy prison."

تا نفخت فیہ من روحي شنیدم شد یقین
بر من این معني کہ ما زان و ئیم اوزان ماست

"Since I heard (this verse of the Qoran, viz.) 'I (*i.e.* God) blew in him (*i.e.* Adam) out of my spirit,' I understood well the meaning of 'we belong to Him and He belongs to us.'"

زر و نعمت اکنون بدہ کان تست
کہ بعد از تو بیرون زفرمان تست

"Give (in charity) gold or wealth now, when it is thine (*i.e.* belongs to thee); because after thee (*i.e.* after thy death) it is out of thy power."

75. The adjective این when it is prefixed to روز, or شب, or سال, is changed into the form امِ, as امشب = این شب, to-night or this night, امروز = این روز, to-day or this day, امسال = این سال, this year, *i.e.* the current year.

ساقیا امروز مي نوشیم فردا را کہ دید

"O cup-bearer, to-day we shall drink wine; who has seen to-morrow?"

چہ شبست یارب امشب کہ ستارۂ بر آمد
کہ دگر نہ عشق خورشید و نہ مہر ماہ دارم

"What a night is to-night, O God, that a star rose, (by which) I shall have no more love for the sun or the moon."

آن عامل سبب این دو صورت از شیخ
سوال کرد که در سال گذشته کفایت بسیار کردم
و مال وافر آوردم عقوبت کشیدم و امسال مال
کم آوردم و ترییت دیدم

"That officer asked the reason of these two happenings from the Shaikh, that in the last year I was very frugal and had brought an immense wealth, but I was punished; this year I brought a less amount of wealth, but I received favours (from the King.)"

این is often used for "the latter" and آن for "the former"; as—

ساقیا مي بده و غم مخور از دشمن و دوست
که بکام دل ما آن بشد و این آمد

"O cupbearer, give me wine, and do not be grieved for a foe and a friend; because according to the wishes of our heart the former is gone and the latter is come."

گفتم صنم پرست مشو با صمد نشین
گفتا بکوي عشق هم این و هم آن کنند

"I said 'Do not be an idol-worshipper, but sit with thy Lord.' He said 'In the street of love the latter as well as the former they have.'"

Indefinite Pronouns.

76. Indefinite Pronouns speak of living beings or things in a general manner. They are کس or کسي, some one or some person; هر کس, every

person; تني چند (which is originally چند تن several bodies or persons) several individuals; all of these are applied to persons only. To these may be added هر, any or every; يک or يکي, one or some one; د يگر, another; هر يک, every one; and چند, several or some; all these are applied to living beings as well as things. The following quotations will best illustrate them :—

برنج و سعي کسي نعمتي بچنگ آرد
د گر کس آيد و بيرنج و سعي بردارد

"Some one person obtains a wealth by labour and effort; some one else comes and takes it up without any trouble or effort."

هر کس هنر خود مي ستايد

"Every one praises his own skill. (Every one thinks his own geese swans.)"

تني چند از مردان واقعه ديده را بفرستادند

"They sent several of the experienced men."

هر بهاري را خزاني در پي است

"Every spring is followed by an autumn. (After Christmas comes Lent.)"

ازيک گل بهار نمي شود

"One rose does not make a spring. (One swallow does not make a spring.)"

چو از قومي يکي بيدانشي کرد
نر کر را منزلت ماند نر مر را

"When one behaves rudely in a nation, no respect is left for the high or the low. (One scabbed sheep infects the whole flock.)"

يكي چون رود ديگر آيد بجاي
جهانرا نماند بي-كد خداي

"When one goes away, another comes to his place; the world is not left without a master."

هريكي را از اطراف بلاد حصهٔ مرضي معين كرد

"He fixed on every one an approvable portion of his dominions."

سگ اصحاب كهف روزي چند
پي نيكان گرفت مردم شد

"The dog of the companions of the cave followed the pious for several days, and became a man."

Reflexive Pronouns.

77. ضمير مشترک, a Reflexive Pronoun, literally signifies "a complex pronoun," because it is attached to the personal pronouns to render them emphatical. The reflexive pronoun of a more general use is خود khod, "self." It is used in the singular as well as the plural number, and is declinable like the personal pronouns; as, من خود, I myself; تو خود, thou thyself; او خود, he himself; ما خود, we ourselves; شما خود, you yourselves; ايشان خود, they themselves.

Singular or Plural.

Nominative.	خود
Accusative.	خود ــ خود را
Dative.	خود را
Ablative.	از خود
Genitive.	ـِ خود

To this may be added خویش and خویشتن, though they are of less frequent use than خود. The following quotations will best illustrate the use of all the three abovesaid pronouns:—

تو با خود ببر توشهٔ خویشتن
کز شفقت نیاید ز فرزند و زن

"Take thy own provision with thyself (to the next world); because thy wife and children will not show any kindness to thee (after thy death)."

چو بینی یتیمی سر افکنده پیش
مده بوسه بر روی فرزند خویش

"When thou seest an orphan with a drooping head before (thee), do not give a kiss on the face of thy own child."

همه حمال عیب خویشتنید طعنه بر عیب دیگران مزنید

"(You) all are the carriers of your own blemishes: do not slander others for their faults."

تو خود حیات دگر بودی ای زمان وصال

"O Time of Union, thou thyself wast a second life."

من اگر نیکم اگر بد تو برو خود را باش
هر کسي آن درود عاقبت کار کہ کشت

"If I am bad or good, yet go and think for thyself; every one will reap at the end what he sowed."

Section III.

Verbs.

78. فعل fe,el, which literally means an action, is that part of speech which signifies to be, to do, or to suffer; as, بودن or هستن, to exist; کردن, to do, شدن, to be.

79. In Persian, verbs are—(1) جامد Jămed underivable, or unconjugable, *i.e.* those from which no other forms can be derived. They are compounded of Arabic or Persian adjectives or substantives and the auxiliaries; as, غافل بودن, to be negligent. Their conjugation, however, is but the conjugation of the second component, *i.e.*, of the auxiliary only. (2) منصرف, Monsaref, convertible or conjugable, *i.e.*, those from which various forms of tenses can be derived; as, رفتن, to go.

80. Verbs are of two kinds, فعل متعدي Transitive or Active, and فعل لازمي, Intransitive or Neuter. متعدي, mota,addi, which literally signifies "passing over," expresses action passing from an agent or a doer to some object; as, او مرا زد, he beat me. لازمي, lăzami, which literally signifies "necessary

or inseparable," expresses simply the necessary 'state' or 'condition' of the nominative; as, من بودم, I was; or 'action' confined to the agent; as من رفتم, I went.

81. Transitive verbs have two voices (صيغه),* viz., صيغهٔ معروف, known, or active, and صيغهٔ مجهول, unknown or passive.

فعل معروف fe,el, e-ma,aroof, transitive active or known, is a verb of which the subject is known as well as the object; as, من آب خوردم, I drank water. فعل مجهول fe,el, e-Majhóol, transitive passive or unknown, is a verb of which the subject is not known; as, سپاهي كشته شد, a soldier was killed.

Infinitive Form. صيغهٔ مصدر

82. Infinitives, in Persian, always end in دن or تن. Those that end in دن, have either one of the long vowels ا, و, ي or one of the consonants ت, ر, ز, ن, م immediately before the infinitive termination; as, آسودن, افتادن,

*صيغه siga, means a form or mode. In Persian grammar it is used for a mood, voice, and tense; as, صيغهٔ معروف active voice, صيغهٔ امر imperative mood, and صيغهٔ ماضي past tense.

, کندن *, زدن , پروردن *, ستدن , رسیدن , آمدن .* Those that end in تن have one of the consonants ف , ش , س , خ , before the infinitive termination. تاختن , بستن , انباشتن , کوفتن .

Tense. زمان

83. زمان Zamăn, which literally signifies 'time,' is a term used to distinguish the time in which an action or state is represented. Every action is considered, with regard to 'time,' either as 'past,' 'present,' or 'future'; and, consequently, the Persians have reckoned three tenses only (ازمنه ثلاثه), viz., ماضي Măzi, Past; حال Hăl, Present, and مستقبل Mostaqbal, Future. Two of these three are sub-divided, by the later grammarians, into many more Simple and Compound tenses. Under the head ماضي or ماضي مطلق, măzi motlaq (absolute past), they have included, (1) ماضي استمراري , măzi estamrari, the past continuous; (2) ماضي قريب măzi qarib, the recent past or the perfect; and (3) ماضي بعيد măzi ba, eed, the remote past or the pluperfect. Under the head, مستقبل , they have included مضارع mozare, the simple future (called by other grammarians the Aorist, or the Present Subjunctive) and متشكي motashakki, the future perfect.

84. Though the infinitive mood is regarded as the primary source of all the tenses, yet a few of them

* These are the only instances in which ت , ز and م precede د ن .

come directly from a secondary source also. This is امر amr, the imperative form. Those that are formed from the imperative are the simple future and the present tense. Those that are formed from the infinitive are the past tense, the past continuous, the perfect, the pluperfect, and the future (promising).

85. In Persian there are two Active Participles only; اسم فاعل esm,e-fă,el, the Present or Imperfect, and اسم مفعول esm, e-maf, ool, the Past or Perfect.

The former of the two is formed from the Imperative, and the latter from the Infinitive.

Imperative Form صيغهٔ امر.

86. There are two forms of the Imperative; امر مجرد or حاضر Amr,e-mojarred or hăzer, the Simple Imperative, and امر مدامي Amr,e-modămi, the Imperative of continuance or duration. The latter sort of Imperative can be obtained by prefixing مي or همي to the Simple Imperative, as میکن or همیکن continue to do.

حافظ اندر درد او میسوز و با درمان مساز

"O Hăfez, continue to burn under his pain, and do not be reconciled to a remedy."

87. The simple imperative of a verb is formed by omitting دن or تن (the signs of the infinitive), from the infinitive, together with several changes of the letters preceding دن or تن.

The following are the changes of the letters, with an example for each :—

(1) The letter خ is changed into ز , باز — باختن

(2) ,, ,, ش ,, ر , انبار — انباشتن

(3) ,, ,, ف ,, ب , کوب — کوفتن

(4) ,, ,, و ,, ي , نماي — نمودن

(5) ,, ,, س* ,, ه , کاه — کاستن

and رستن , خواه — خواستن , جر — جستن — رَه .

(6) The letters س and ا , ي are altogether omitted; as, رسيدن , فرست — فرستادن — زي — زيستن , رس — .

(7) The letters ن and ر are retained as they are; as, کن — کندن , پرور — پروردن .

88. I have tried to give below almost all the verbs that do not form their imperative according to the foregoing changes and are regarded as exceptions.

Exceptions to—

(1) شناختن "to know," — شناس , فروختن , گسل — گسيختن "to break," , فروش — "to sell," † ساختن "to weigh," — سنج , † دوختن "to milk," دوش .

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* The instances given are the only cases in which س is changed into ه .

† Seldom used.

(2) گشتن "to become," — گرد ، نوشتن "to write," — نویس ، هشتن "to leave off," — هل ، آغاشتن* "to accumulate," — آغاش ، افراشتن "to exalt," — افراز ، رشتن "to spin," — ریس ، کشتن "to sow" — کار ، کشتن "to kill," — کش

(3) خفتن "to sleep," — خسپ ، رفتن "to go," — رو ، گرفتن "to take," — گیر ، گفتن "to say," — گو ، پذیرفتن "to accept," — پذیر ، سفتن "to perforate," — سنب ، شگفتن "to expand as a flower," — شگف ، شنفتن* "to hear," — شنو ، کافتن "to dig," — کاو ، بافتن "to weave," — باف ، شگافتن "to split," — شگاف .

(4) بودن "to be," — بو ، شدن "to become," — شو ، تنودن "to draw," — تنو ، درودن "to reap," — درو ، زنودن "to neigh," — زنو ، شنودن* "to hear," — شنو ، غنودن "to sleep," — غنو.

(6) دادن "to give," — ده ، پیوستن "to connect," — پیوند ، چیدن "to pick up, collect," — چین ، بستن "to bind," — بند ، جستن "to search," — جو ، دیدن "to see," — بین ، آمدن "to come," — آ ، آي ، زدن "to strike," — زن ، خاستن "to rise, to get up," — خیز ، رستن "to grow," — روي ، آمادن

* Seldom used.

"to prepare,"—اما or آماي , زادن "to give birth to,"—زاي , کشادن "to open,"—کشا , ریستن "to spin,"—ریس , شستن "to wash," —شوي , شکستن "to break,"—شکن , آفریدن "to create," —آفرین , شنیدن "to hear,"—شنو , گزیدن "to choose,"—گزین , گسستن "to break, split," —گسل , نشستن "to sit," نشین.

(7) آوردن "to bring,"—آر , کردن "to do," —کن , مردن "to die,"—میر , آزردن "to distress," —آزار , افشردن "to press," —افشار , سپردن "to entrust," —سپار , شمردن "to count," "to reckon," —شمار .

Formation of Tenses.

89. اسم فاعل , The Present or Imperfect Participle, which expresses the continuance of an action, or action begun and not finished, is formed by adding the termination ان to the imperative or the root-form of a verb; as, گریختن (to fly), گریز , گریزان , flying.

90. اسم مفعول , The Past or Perfect Participle, which expresses the completion of an action, is formed by changing the letter ن of an infinitive into ه; as, رفتن (to go), رفته , gone.

91. مضارع , The Simple Future Tense, which expresses an action which is to come (though not

promising), is formed by adding the verbal pronominal suffixes to the imperative of a verb; as, انداختن (to throw) انداز, اندازم, I shall throw, اندازي, thou wilt throw, &c.

92. حال, The Present Tense, which speaks of what is going on in the present time, is formed by prefixing the particle مي (sometimes همي) to the simple future tense of a verb; as, اندازم, I shall throw, ميياندازم, I throw.

از بهر بوسه زلبش جان همیدهم

"I give my life for a kiss on her lips."

93. * ماضي مطلق, The third person singular of the Past Tense, which represents an action as finished at some past time, is formed by omitting the final letter ن from an infinitive; as, آمدن, (to come), آمد, he came.

94. ماضي استمراري, The Past Continuous Tense, which represents an action as begun and still going on at a past time, is formed by prefixing the particle مي (sometimes همي) to the past tense of any verb; as, مي آمدم, آمدم, I was coming.

زكرسي بخشم اندر آورد پاي
همیگفت ومیجست هزمان زجاي

* Other persons of the past tense are obtained by adding the verbal pronominal suffixes to the third person singular.

"He got up from the chair in anger; he was speaking and jumping, every moment, on the spot."

Sometimes the Past Continuous Tense of a verb is formed by adding ی to its past tense; as,

وقتي در سفر حجاز طايفهٔ جوانان صاحبدل
همدم من بودند وقتها زمزمه كردندي و بيتهاي
محققانه خواندندي

"Once, during my travel to Hajăz, several good young men were my companions; they were sometimes singing and reciting sophistical verses."

95. مستقبل, The Future (promising) Tense, which expresses an event or action which is to come (surely and certainly), is formed by prefixing the simple future of the verb خواستن (to wish), to an infinitive deprived of its ن, as, آمد, آمدن, خواهد آمد, he shall come. In poetry, however, we find the whole form of the infinitive; as,

كه خواهم شدن سوي ايران زمين
كه بينم مران باب با آفرين

"I will go to the country of Iran, so that I shall see my famous father."

رشكم آيد كه كسي سير نظر در تو كند
باز گويم كه كسي سير نخواهد بودن

"I grow jealous, because some one will look at thee with satisfaction; but again do I say that none shall be satisfied."

96. ماضي قريب, The Perfect Tense, that represents an action or event which has only just now (or very recently) been completed, is formed by adding ام, ئي, and است (for the singular) and ايم, ئيد, and اند (for the plural) to the past participle of a verb. As, نوشتن (to write), نوشته (written), نوشته ام, I have written, نوشته ئي (or نوشتهٔ), نوشته است &c. Sometimes in poetry (never in prose) we find استم, استي, است instead of ام, ئي, است. As, شنيده استم I have heard; شنيده استي, thou hast heard.

آن شنيدستي كه در صحراي غور
بارسالاري بيفتاد از ستور

"Thou hast heard that in the desert of Goor the baggage of a chief fell down from the cattle."

شنيدستم كه در درياي اعظم
بگردابي در افتادند باهم

"I have heard that in the great ocean they both fell in a whirlpool."

97. ماضي بعيد, The Pluperfect Tense expresses an action or event which was past before some other past action or event mentioned in the sentence and to which it refers. It is formed, in Persian, by adding the past tense of the verb بودن (to be) to the past participle of any verb. As, باختن (to play), باخته, باخته بود, he had played.

98. ماضي متشكي , The Future Perfect Tense denotes that a future action or event will be completed at or before another future action or event; and it is formed, in Persian, by adding the simple future of the verb باشيدن (to be) to the past participle of a verb; as, رسيدن (to arrive), رسيده باشم , I shall have arrived.

99. A few other forms of Tenses are used, in Persian, in particular moods. They are:—

ماضي متمني Mazi-Motamanni, the Optative Past, which shows the desire to do or suffer an action, is formed by adding ي to the first and third persons (singular as well as plural) of the past tense. It is generally preceded (sometimes in poetry the order is reversed) by the optative particles كاش , كاشكي or كاج. As,

كاشكي هرگز اين فرزند از عدم بوجود نيامدي
و مرا باوي انس والفت نبودي تا بسبب او
اين خون ناحق ريختر نشدي

"Would to God that this child had never come into entity from nonentity, and that I had not contracted his love and affection, so that this innocent blood would not have been shed!"

ناسم نشانئ شد در تهمت و ملامت
اي كاشكي نبودي نام من و نشان هم

"My name became a mark of accusation and reproach; would to God that my name and sign were all lost."

فتاده در سر حافظ هواي چون توشهي
کمينه بنده خاک در تو بودي کاچ

"The love of a king like thee has fallen in the head of Hăfez; would to God that he was the meanest servant of the dust of thy door."

کاش کانانکه عيب من جستند
رويت اي دلستان بديدندي

"Would to God that those who found fault with me had seen, O beloved, thy face."

The second person of this tense is never used in poetry or prose.

صيغهٔ امکاني, The Potential Mood implies the possibility or duty to do an action. In it are found the following forms only :—

1. صيغهٔ امکاني بمصدر		,,	Potential Infinitive.
2. بماضي	ايضاً	,,	Past.
3. بمضارع	ايضاً	,,	SimpleFuture.
4. بحال	ايضاً	,,	Present.

The potential infinitive, past, simple future, and present are formed by prefixing the imperative, the past, the simple future, and the present, respectively, of توانستن (to be able) to an infinitive deprived of its ن. As, کردن (to do), کرد, توان کرد, it is possible to do; توانست کرد, he was able to do;

توانند کرد, he will be able to do; میتواند کرد, he is able to do.

In poetry, however, we find the whole infinitive forms.

The last three of the above forms can be expressed, in another way, by prefixing the past, the simple future, and the present, respectively, of the verb بایستن (to be necessary) to an infinitive deprived of its ن; but they always take their subject in the dative case. As, اورا بایست کرد, It was necessary for him to do; مرا باید کرد, It shall be necessary for me to do; ترا مي باید کرد, It is necessary for thee to do.

To make the students well acquainted with the above forms, a few quotations, illustrating them, are given below :—

ترا تحمل امثال ما بباید کرد
کہ هیچکس نزند بر درخت بي بر سنگ

"It will be necessary for thee to put up with (the trouble of) persons like us; because none will throw a stone on a tree which is fruitless."

مباش بي مي و مطرب بزیر چرخ کبود
کزین ترا نرغم از دل بدر تواني کرد

"Do not be without wine and a musician under the blue sky (the world); because by this music thou wilt be able to remove sorrow from thy heart."

توان بحلق فرو بردن استخوان درشت
ولي شکم بدرد چون بگیرد اندر ناف

"It is possible to gulp down a hard bone; but it will tear the belly when it will reach the navel."

شد رهزن سلامت زلف تو وین عجب نیست
گر راهزن تو باشي صد کاروان توان زد

"Thy ringlet became a highway robber secure from danger, and this is not a wonder; because if thou be the highway robber, it is possible to plunder a hundred caravans."

گفت از دریچهٔ چشم مجنون بایستي در
جمال لیلي نظر کردن

"He said 'It was necessary (for thee) to look at the beauty of Laylă from the corner of Majnoon's eye.'"

گفت پشم بایستي کاست تا تلف نشدي

"He said 'It was necessary (for you) to sow wool, so that it would not have been destroyed.'"

آسمان بار امانت نتوانست کشید
قرعهٔ فال بنام من دیوانه زدند

"The sky was not able to bear the burden of the Deposite, and consequently they threw the voting-ballot on the name of me, who am foolish."

گفت سبحان الله با هزار پائي کہ داشت

چون اجلش فرارسید از بي دست و پائي گريختن نتوانست

"He said 'Praise be to God that when its death arrived it was unable to fly away from him who had no feet and no hands, notwithstanding it had a thousand feet.'"

ماضي شرطيه, Măzi-Shartiya, the Subjunctive Past, which implies condition, is formed by prefixing the subjunctive particle اگر or گر to the past continuous; as, اگر بودي or اگر ميبود If it had been.

اي خداوندان نعمت اگر شمارا انصاف بودي و مارا قناعت رسم سوال از جهان برخاستي

"O possessors of wealth! if you had justice, and we had contentment, the mode of begging would have been removed from the world."

سود دريا تيک بودي گر نبودي بيم موج

"Had there been no dread for the waves, the advantage of an ocean would have been good."

فعل مجهول. *A Passive Verb.*

100. The passive voice of a verb is formed by adding the various tenses of the verb شدن (to be) to its past participle; as, کشتن, to kill; کشتن شدن, to be killed; کشته شد, was killed, &c.

فعل متعدي . *A Causal Verb.*

101. The causative form of a verb is formed by adding the termination ـــ انيدن or ـــ اندن to the imperative of a primitive verb; as, جستن, to leap; جهاندن or جهانيدن, to cause to leap.

فعل معاون *Auxiliary Verb.*

102. فعل معاون Fe,el,e-Mo,ăwen. The Auxiliary verb is a verb which helps to form the moods and tenses of other verbs. In Persian there are five auxiliary verbs, viz., شدن — بودن (to be); بايستن (to be necessary); خواستن (to wish); and توانستن (to be able). They are originally principal verbs; and some few of them still retain that character, along with that of auxiliaries.

Active Verb.

پرسيدن Porsidan, to ask.

103. Present Tense.

	Singular.	*Plural.*
1.	مي پرسم I ask.	مي پرسيم we ask.
2.	مي پرسي thou askest.	مي پرسيد you ask.
3.	مي پرسد he asks.	مي پرسند they ask.

Past Tense.

Singular.	*Plural.*
1. پرسیدم I asked.	پرسیدیم we asked.
2. پرسیدي thou askedst.	پرسیدید you asked.
3. پرسید he asked.	پرسیدند they asked.

Past Continuous.

Singular.

1. مي پرسیدم I was asking.
2. مي پرسیدي thou wast asking.
3. مي پرسید he was asking.

Plural.

1. مي پرسیدیم we were asking.
2. مي پرسیدید you were asking.
3. مي پرسیدند they were asking.

Simple Future.

Singular.	*Plural.*
1. پرسم I shall ask.	پرسیم we shall ask.
2. پرسي thou wilt ask.	پرسید you will ask.
3. پرسد he will ask.	پرسند they will ask.

Future (Promising).

Singular.

1. خواهم پرسید I will ask.
2. خواهي پرسید thou shalt ask.
3. خواهد پرسید he shall ask.

Plural.

1. خواهیم پرسید we will ask.
2. خواهید پرسید you shall ask.
3. خواهند پرسید they shall ask.

Perfect Tense.

Singular.

1. پرسیده ام I have asked.
2. پرسیده اي thou hast asked.
3. پرسیده است he has asked.

Plural.

1. پرسیده ایم we have asked.
2. پرسیده اید you have asked.
3. پرسیده اند they have asked.

Pluperfect.

Singular.

1. پرسیده بودم I had asked.
2. پرسیده بودي thou hadst asked.
3. پرسیده بود he had asked.

Plural.

1. پرسیده بودیم we had asked.
2. پرسیده بودید you had asked.
3. پرسیده بودند they had asked.

Future Perfect.

Singular.

1. پرسیده باشم I shall have asked.
2. پرسیده باشي thou wilt have asked.
3. پرسیده باشد he will have asked.

Plural.

1. پرسیده باشیم we shall have asked.
2. پرسیده باشید you will have asked.
3. پرسیده باشند they will have asked.

Past Optative.

Singular.

1. کاش پرسیدمي would to God, I had asked.
2.
3. کاش پرسیدي would to God, he had asked.

Plural.

1. کاش پرسیدیمي would to God, we had asked.
2.
3. کاش پرسیدندي would to God, they had asked.

Past Potential.

Singular.

1. تو انستم پرسید I was able to ask.
2. تو انستي پرسید thou wast able to ask.
3. تو انست پرسید he was able to ask.

Plural.

1. تو انستیم پرسید we were able to ask.
2. تو انستید پرسید you were able to ask.
3. تو انستند پرسید they were able to ask.

Present Potential.

Singular.

1. میتو انم پرسید I am able to ask.
2. میتو اني پرسید thou art able to ask.
3. میتو اند پرسید he is able to ask.

Plural.

1. میتو انیم پرسید we are able to ask.
2. میتو انید پرسید you are able to ask.
3. میتو انند پرسید they are able to ask.

Simple Future Potential.

Singular.

1. تو انم پرسید I shall be able to ask.
2. تو اني پرسید thou wilt be able to ask.
3. تواند پرسید he will be able to ask.

Plural.

1. تو انيم پرسيد we shall be able to ask.
2. تو انيد پرسيد you will be able to ask.
3. تو انند پرسيد they will be able to ask.

Past Subjunctive.

Singular.

1. اگر مي پرسيدم if I had asked.
2. اگر مي پرسيدي if thou hadst asked.
3. اگر مي پرسيد if he had asked.

Plural.

1. اگر مي پرسيديم if we had asked.
2. اگر مي پرسيديد if you had asked.
3. اگر مي پرسيدند if they had asked.

Infinitive Active ... پرسيدن to ask.

Infinitive Passive... پرسيده شدن to be asked.

Present Participle... پرسان asking.

Past Participle ..... پرسيده asked.

Imperative.

Singular.	*Plural.*
پرس Ask thou.	Ask you. پرسيد

Passive Verb.

پرسيده شدن to be asked.

104. * Present Tense.

Singular.

1. پر سيد ء ميشو م I am asked.
2. پر سيد ء ميشو ي thou art asked.
3. پر سيد ء ميشو د he is asked.

Plural.

1. پر سيد ء ميشو يم we are asked.
2. پر سيد ء ميشو يد you are asked.
3. پر سيد ء ميشو ند they are asked.

Auxiliary verbs.

ستن to be.

105. Present Tense.

Singular.	*Plural.*
1. ستم or استم I am.	ستيم or استيم we are.
2. ستي or استي thou art.	ستيد or استيد you are.
3. ست or است he is.	ستند or استند they are.

Or

1. ام I am.	ايم we are.
2. اي thou art.	ئيد you are.
3. ست or است he is.	اند they are.

* This one instance will suffice for a student to understand the rest of the conjugation.

بودن to be, to exist.

Simple Future.

	Singular.		*Plural.*	
1.	بوم	I shall be.	بویم	we shall be.
2.	بوی	thou wilt be.	بوید	you will be.
3.	بود	he will be.	بوند	they will be.

Future Tense.

Singular.

1. خواهم بود I will be.
2. خواهی بود thou shalt be.
3. خواهد بود he shall be.

Plural.

1. خواهیم بود we will be.
2. خواهید بود you shall be.
3. خواهند بود they shall be.

Past Tense.

	Singular.		*Plural.*	
1.	بودم	I was.	بودیم	we were.
2.	بودی	thou wast.	بودید	you were.
3.	بود	he was.	بودند	they were.

Past Continuous.

Singular.

1. میبودم I was existing.
2. میبودی thou wast existing.
3. میبود he was existing.

Plural.

1. میبودیم we were existing.
2. میبودید you were existing.
3. میبودند they were existing.

Perfect Tense.

Singular.

1. بودهام I have been.
2. بودهٔ thou hast been.
3. بودهاست he has been.

Plural.

1. بودهایم we have been.
2. بودهاید you have been.
3. بودهاند they have been.

Imperative.

* بو be thou. | * بویید be you.

Past Participle.

بوده been.

† باشیدن to be.

---

* Obsolete. † This is used as a principal verb and not as an auxiliary except in the formation of the future perfect tense.

Simple Future.

Singular.

1. با شم I shall be.
2. با شي thou wilt be.
3. با شد he will be.

Plural.

1. با شيم we shall be.
2. با شيد you will be.
3. با شند they will be.

Present Tense.

	Singular.		*Plural.*
1.	ميبا شم I am.		ميبا شيم we are.
2.	ميبا شي thou art.		ميبا شيد you are.
3.	ميبا شد he is.		ميبا شند they are.

Imperative.

باش be thou. با شيد be you.

توانستن to be able.

Simple Future.

Singular.

1. توانم I shall be able.
2. توانی thou wilt be able.
3. تواند he will be able.

Plural.

1. توانيم we shall be able.
2. توانيد you will be able.
3. توانند they will be able.

Future Tense (Promising).

Singular.

1. خواهم توانست I will be able.
2. خواهي توانست thou shalt be able.
3. خواهد توانست he shall be able.

Plural.

1. خواهيم توانست we will be able.
2. خواهيد توانست you shall be able.
3. خواهند توانست they shall be able.

Past Tense.

Singular.

1. توانستم I was able.
2. توانستي thou wast able.
3. توانست he was able.

Plural.

1. توانستيم we were able.
2. توانستيد you were able.
3. توانستند they were able.

Past Continuous.

Singular.

1. مي توانستم I was being able.
2. مي توانستي thou wast being able.
3. مى توانست he was being able.

Plural.

1. مي توا نستيم we were being able.
2. مي توا نستيد you were being able.
3. مي توا نستند they were being able.

Present Tense.

Singular.

1. مي توانم I am able.
2. مي توا ني thou art able.
3. مي توا ند he is able.

Plural.

1. مي توا نيم we are able.
2. مي توا نيد you are able.
3. مي توانند they are able.

بايستن to be necessary.

* Past Tense.

1. مرا بايست It was necessary for me.
2. ترا بايست ,, ,, for thee.
3. اورا بايست ,, ,, for him.

Past Continuous.

1. مرا مي بايست It was being necessary for me.
2. ترا مي بايست ,, ,, for thee.
3. اورا مي بايست ,, ,, for him.

* The plural of all these forms are obtained by prefixing the plural pronouns in the place of the singular.

Simple Future.

1. مرا باید It will be necessary for me.
2. ترا باید ,, ,, for thee.
3. اورا باید ,, ,, for him.

Present.

1. مرا مي باید It is necessary for me.
2. ترا مي باید ,, ,, for thee.
3. اورا میباید ,, ,, for him.

فعل نا قصر Defective Verb.

106. Defective verbs are those which are wanting in several forms of tenses. All the foregoing auxiliaries are more or less defective. Other defective verbs that are worth noticing are given in the next page with as many forms as are found in use.

Meaning.	Infinitive.	Present.	Simple Future.	Future promising.	Past.
1 to prepare, to return.	تو ختن	...	...	...	...
2 to draw a sword.	آختن	...	...	...	آخت
3 to besmear.	آغشتن	...	...	...	آغشت
4 to draw (a sword), to hang.	آویختن	...	...	...	آویخت
5 to roast ...	برشتن	...	...	...	...
6 to burn, kindle.	تفتن	...	...	خواهد تفت	تفت
7 to be wounded or sick.	خستن	...	...	...	خست
8 to create, mix, form.	سرشتن	...	...	خواهد سرشت	سرشت
9 to hide or to lie hid.	نهفتن	...	...	خواهد نهفت	نهفت
10. to release...	هشتن	...	...	...	هشت
11 to be worthy.	شایستن	مي شاید	شاید	...	شایشت
12 to cleave....	کشفتن	...	...	...	کشفت
13 to sew.	آژیدن / آژدن / آجیدن	...	...	...	...

Past Continuous.	Perfect.	Pluperfect.	Imperative.	Pre. Participle.	Past Participle.
...	...	...	تو ز	...	...
...	...	...	...	...	آ ختر
...	...	...	...	...	آ غشتر
...	...	...	...	...	آ ميختر
...	...	...	...	...	بر شتر
مي تفت	تفتر است	تفتر بود	...	...	تفتر
مي خست	...	...	...	...	خستر
مي سرشت	سر شتر است	سر شتر بود	...	...	سر شتر
مي نهفت	نهفتر است	نهفتر بود	...	...	نهفتر
...	...	...	...	...	پشتر
...	...	...	...	...	شا يستر
...	...	...	...	...	كشفتر
...	...	...	...	...	ا ژيد ه آ ژد ه آ جيد ه

107. Several primitive verbs are used transitively as well as intransitively; as,

Transitive.		*Intransitive.*
آموختن	to teach;	to learn.
آمیختن	to mix;	to be united.
آویختن	to hang;	to be suspended.
افزودن	to increase;	to be increased.
باریدن	to shower down;	to rain.
بوئیدن	to snuff up;	to smell.
پیچیدن	to twist;	to be entwined.
پیوستن	to connect;	to adhere.
تاختن	to attack;	to run.
خستن	to wound;	to be wounded.
ریختن	to pour;	to flow.
سوختن	to set on fire;	to be on fire.
شکستن	to break;	to burst.
شکافتن	to split;	to be torn.
کاستن	to lessen;	to become less.
گداختن	to melt;	to be melted.
نمودن	to show;	to appear.
نهفتن	to hide;	to be concealed.

108. After noticing the various essential points on verb, I beg to draw the attention of students

to certain sets of verbs found in Persian, having the same imperative form and meaning. They are :—

Infinitive.		*Imperative.*
سختن سنجیدن	"to weigh."	سنج
سفتن سفتیدن سنبیدن	"to perforate."	سنب
گسستن گسلیدن گسیختن	"to break," "split."	گسل
شنیدن شنودن شنفتن	"to hear."	شنو
کاشتن کاریدن کشتن	"to sow."	کار
فروختن فروشیدن	"to sell."	فروش
دوختن دوشیدن	"to milk."	دوش
گشتن گردیدن	"to turn."	گرد

Infinitive.		*Imperative.*
هشتن / هلیدن	"to quit."	هل
افراشتن / افراختن	"to raise."	افراز
خفتن / خسپیدن	"to sleep."	خسپ
درودن / درویدن	"to reap."	درو
زادن / زائیدن	"to bring forth," "give birth to."	زای

Negative and Prohibitive Verbs.

109. A verb in every other mood except the imperative is rendered negative by prefixing ن (with or without the obscure ء) to it; as, نپرسید, "he did not ask." A verb in the imperative mood is made prohibitive by prefixing م to it; as, مپرس, "do not ask."

110. When the verb begins with an alef movable by a zir, zabar or pish, the alef is omitted and the letter ي is inserted between the verb and the negative or prohibitive particle; as, میانداز, "do not throw;" نیانداخت, "he did not throw."

But when the initial letter of a verb is an alef with a 'madda' over it, the alef is retained, the sign 'madda' is rejected and the letter ي is inserted between the verb and the particle; as, آر, "bring," میار, "do not bring;" آمرزید, "pardoned," نیامرزید, "he did not pardon."

Section IV.

Particles and Numerals.

111. حروف. Particles are words that are not inflected. In Persian there are five kinds of particles, viz., (1) حرف ظرف Harfe, Zarf, Adverb; (2) حرف الجر, Harfo'l-jar, Preposition; (3) حرف العطف Harfo'l-Atf, Copulative particle or Conjunction; (4) حرف الندا Harfo'n-neda, Vocative particle or Interjection; (5) حرف التعریف — حرف التنکیر Harfo't-Ta, arif — Harfo't-tankir, the Definite and Indefinite articles.

112. Adverbs are words used with verbs, adjectives and other adverbs to express some circumstance of time, place, manner, quantity, interrogation, &c.

Of Pace.—اینجا, here, آنجا, there; ازینجا, hence; ازآنجا, thence; اینسو, hither, آنسو, thither; کجا, where ازکجا, whence; هرکجاکه, wheresoever; بیرون, or برون, out; درون or اندرون, within; فرو or فرود, below; بالا, above.

برون آمد و راي ناورد کرد

"He came out and thought of fighting."

دلت از دست بیرون رفت سعدي
نیاید باز تیر رفته از شست

"O Sa,adi! thy heart went out from thy hand; an arrow which is let loose from the thumb will never return."

Of Time.—دیروز or دي, yesterday; فردا, to-morrow; پریروز, day before yesterday; پس‌فردا, day after to-morrow; پیش, before; پس, after; بامداد, سحرگاه, in the morning; شامگاه, in the evening; اکنون — کنون, now; آنگاه, then; چون, when; هماندم, directly; هرگز, ever; هرگزنه, never; هنوز, still, yet; بعدازان, afterwards; تا, until; همیشه, always; یاري, once, at least; هم, also; دوباره, twice; دیگربار — باز, again; نیز, even; گاه گاه, وقت وقت, گهي گهي, sometimes; آهسته, slowly; چند بار, several times; بارها, many times; اینک, now.

سحر زهاتف غیبم رسید مژده بگوش
که دور شاه شجاع است مي دلیر بنوش

"In the morning I heard, from the divine inspirer, a good news, viz., 'Drink wine boldly, because this is the time of King Shoja.'"

دي گفت طبيب ازسر حسرت چو مرا ديد
هيهات كه درد تو زقانون شفا رفت

"Yesterday when the physician saw me, he said —with regret 'Alas! thy disease is beyond the principles of cure.'"

هنوز از دهن بوي شير آيدش
همي راي شمشير و تير آيدش

"Yet the odour of milk comes out from his mouth, and he thinks of a sword and an arrow."

دانم كه ترا قوت مي خوردن نيست
باري پي تماشا گري مستان آي

"I know that thou hast no power to drink wine; at least, come to have a view of the intoxicated."

كنون كه در كف گل جام باد صافست
بصد هزار زبان بلبلش در اوصافست

"Now, when in the palm of Rose there is a cup of pure wine, the nightingale praises it with a hundred thousand tongues."

اي ساربان آهسته ران كارام جانم مي رود

"O camel-driver, ride slowly, because the peace of my soul (*i.e.* my beloved) passes by."

بارها دردلم آمد كه باقليمي ديگر نقل كنم

"Several times it came to my mind that I may go away to some other country."

گهي ميريخت آب از دست بر سر
ز پروين ماه را مي بست زيور
گهي ميداد از کف مالش گل
بر پنجه شاخ سنبل

"Sometimes he was pouring water by the hand on his own head; and (as it were) was ornamenting the moon (*i.e.* his face) by the pleiads (*i.e.* the drops of water). Sometimes he was rubbing the rose (*i.e.* his cheeks) by his palm and was dressing by his fingers the branch of the hyacinth (*i.e.* his ringlet or the lock of hairs)."

شکوفه گاه شگفتست و گاه خوشيده
درخت وقت برهنه است و وقت پوشيده

"A blossom is sometimes expanded and sometimes dried up: a tree is sometimes naked and sometimes clad (with leaves)."

مارگفت اينک شنيدي زخم را زود تر آماده باش

"The snake said 'Now thou heardest (the evidence), be ready, sooner, for the wound.'"

Of Quantity.— اندک, little; بسيار, much; چندان, so much or so little.

اندک اندک همي شود بسيار

"Little by little it becomes much. (Many a little makes a mickle.)"

نچندان بخور کز دهانت برآيد
نچندان کر از ضعف جانت برآيد

"Do not eat so much as would make thee vomit it out again, nor do you eat so little as would cause thy soul to depart."

Of Manner.—

همچنین — همچنان — چنین — چنان — چنانچه , چنانکه — like or in the same manner.

گر وزیر از خدا بترسیدي
همچنان کز ملک ملک بودي

"Had a minister feared God in the same manner as he does a King, he would have been an angel."

همچنین قدر عافیت کسي داند که بمصیبتي گرفتار آید

"Similarly, he will appreciate happiness, who will be involved (once) in calamity."

کہ ناپایدار است و ناسازگار
چنین بود تا بود این روزگار

"Because, it (the world) is unsteady and uncivil; it was so since the time it existed."

در علم محاسبت چنانکہ معلوم مست چیزي دانم

"As it is known (to you) I know something of mathematics."

کہ سعدي راہ و رسم عشق بازي
چنان داند کہ در بغداد تازي

"Sa,adi knows the way and manner of love in the same way as a man, in Bagdad, knows the Arabic language."

Of Interrogation.—چون ، how ? چگونه — چه how or what ? از بهر چه ، on what account ? why ? چرا ، wherefore ? کو ، where ? or, where is he gone ?

پیل کو تا کتف و بازو گردان بیند

شیر کو تا کف و سر پنجهٔ مردان بیند

"Where is the elephant gone ? (Let him come) so that he will see the shoulder and the arm of heroes. Where is the lion gone ? (Let him come) so that he will see the palm and the strong hand of the brave men."

چونست که این قاعده در شهر شما نیست

"How is it that this rule is not (found) in your city ?"

از بهر چه گویم نیست با او نظرم چون هست

"When I have my love for her, why shall I say that I have not ?"

113. Besides these, there are many more simple as well as compound Arabic adverbs, very frequently used in the Persian language. Those that are of great use are given below :—

نعم ، بلي ، yes ; فقط ، only ; قبل ، before ; حتي ، until, even to, so far as ; حقا ، truly, indeed, really ; من بعد ، hereafter ; في الجملة ، بالجملة fe'l-jomla, be'l-jomla, wholly, upon the whole, to

sum up all; في الحال fe'l-hăl, now, immediately; في الحقيقت fe'l-haqiqat, really, truly, در حال, in a moment; في المثل fe'l-masal, as, for example; في الواقع fe'l-waqe, really, effectively; في الفور fe'l-four, directly, straight; علي الدوام ale'd, dawăm, always, perpetually; علي الخصوص ale'l-khasoos, especially; علي الصباح ale's, sabăh, in the morning; عن قريب an-qarib, soon; علي الاطلاق ale'l-etlăq, absolutely; آخر الامر ăkhero'l-amr, بالاخرة be'l-ăkhara, عاقبت الامر ăqebato'l-amr, at length; بالحق be'l-haq, in truth, deservedly; البتة al batta, certainly, necessarily.

Prepositions.

114. حروف الجر. Prepositions are placed before nouns or pronouns to show the relation in which persons or things stand with regard to other persons or things in the sentence. They are:—

از — ز, from, by, of, out of; بر — ابر (in poetry), upon; بـ (it is without ă when joined to a noun), in, to, with; با (ا in poetry), with; بي (ابي in poetry), without; در, in; پس, after; پيش, before; زير, below; نزد — نزد يک, near; سوي, towards; فرو — فرود, beneath; از بهر — از جهت — بجهت, for; براي

از براي, in order to, on account of; ميان, between; تا, up to; جز, except; بيرون, without; درون — اندرون, within, inside; همچون — همچو — چون — چو — مانند, like, as; ورای, beyond.

زحيرت كف زنان اهل نظاره
فغان برداشتند از هر كناره

"Out of astonishment, the spectators clapping their palms (*i.e.* hands) raised a cry in every corner."

نانْ از براي كنج عبادت گرفته اند
صاحبدلان نه كنج عبادت براي نان

"The righteous have taken a bread (of charity) in order to sit in the corner of devotion, and not that they sit in the corner of devotion for (getting) a bread."

ابر بارهٔ جنگجوئي سوار
برون رفت از قلعهٔ كوهسار

"He went out of the hilly fortress riding on a warlike horse."

با ديگران مر مرا كار نيست

"I have nothing to do with others."

سوي خيمهٔ خويش باز آمدند

"They returned towards their own tent."

بدو گفت نزد منو چهر شو

"He said to him 'Go near Manoochehr.'"

ابي حكم شرع آب خوردن خطا ست

"It is a sin to drink (even) water without the order of religion."

محتسب را درون خانه چه كار

"What has a constable to do inside the house?"

نوازنده بلبل بباغ اندرون
گرازنده آهو براغ اندرون

"The nightingale is warbling in the garden, and the fawn is walking with a stately air in the verdant meadow."

آنكه چون پستهٔ ديدمش همه مغز
پوست بر پوست بود همچو پياز

"That (heart) which I thought to be all kernel like a pistachio-nut, was but a peel over a peel (*i.e.* worthless) like an onion."

گر دهد دستم كشم در ديده همچون توتيا
خاك راهي كان مشرف گردد از اقدام دوست

"If it will be possible for me, I shall apply the dust of that road, which will be ennobled by the feet of my friend, like a collyrium into my eyes."

يكي شاخ پيدا كن از تخم من
چو خورشيد تابنده بر انجمن

"Create a branch from my seed, as shining amongst the people as the bright sun."

مانند رخت گل نبود در گلشن

"A rose in a rose-garden will not be (so beautiful) as thy face."

بخت و دولت بکاردانی نیست
جز بتائید آسمانی نیست

"Fortune and wealth are not (obtained) by an experience; they are not (got) by anything except the divine aid."

چون ندارم در دوعالم جز تو کس
هم تو میباشی مرا فریادرس

"Since I have none in both the worlds except Thee, Thou art my assistant only."

کار درویشی ورای فهم تست

"The occupation of a dervish is beyond thy understanding."

115. Besides these, there are many Arabic prepositions used in the language. They are:—

في, in; الا, except; مع, with; تحت, below; مثل, like; غير — سواي, except; وسط, middle. All of these, however, except the first three, are, though regarded as prepositions, really nouns and take Kasra below them, whenever they are prefixed to other substantives; as, در تحت زمين, in the lower part of the earth, *i.e.* under the earth.

Conjunctions.

116. Conjunctions are words used to join words in construction, or to connect parts of sentences. They are:—

و , and ; اگر — گر — ار , if ; یا , either, or ; اگرچه — گرچه , though ; لیکن — ولیکن — ولیک — ولي , but ; بلکه , but, on the contrary ; هرچند — هرچند که , notwithstanding ; بنا برین , wherefore, therefore ; که , that ; مگر , unless ; زیرا که — زیرا , because ; ازانکه — زانکه — زانک (in poetry), because, since ; تا , so that.

اینکه مي بینم به بیداریست یا رب یا بخواب

" O God, is this, that I see, in wakefulness or in a dream ? "

گفت چشم تنگ دنیا دار را
یا قناعت پر کند یا خاک گور

" He said, 'Either contentment or the dust of the grave can fill the covetous eye of a worldly man.' "

ولیکن مدتي با گُل نشستم

" But I sat, for a time, with a rose."

امید بسته برآمد ولي چه فایده زانک
امید نیست که عمر گذشته باز آید

" (My) long-cherished hope is fulfilled, but what avails it, since there is no hope that my past life will return ? "

گفت اي خداوند بنده درینحالت مر خداوند را خطائي نمي بیند بلکه تقدیر خداوند تعالي چنین بود

"He said 'O Lord, your slave does not find fault with his master in this case; but such was the destiny of God the most high.'"

هزار دشمنم ار میکنند قصد هلاک
گرم تو دوستي از دشمنان ندارم باک

"If a thousand enemies intend to kill me, yet if thou be my friend, I shall not fear them."

ولیک ارچه بودند ایشان بسي
همانا نگفتست ازیشان کسي

"But, though they were many, none of them has written similarly."

گفت وقتي که پشیمان شوي پشیماني سود ندارد و هرچند پشت دست خائي و روي سینه خراشي فائده ندهد

"He said, 'Whenever thou wilt repent, thy repentance will be of no avail; and notwithstanding thou bitest thy hand and scratchest (woundest) the surface of thy breast, it will give no benefit.'"

باتضرع باش تا شادان شوی
گریه کن تا بي دهان خندان شوي

"Be suppliant so that thou wilt be cheerful; weep that thou wilt laugh without (the motion of) thy mouth (*i.e.* thou wilt laugh inwardly)."

117. A few Arabic conjunctions are also found in the language; such as, اما, but; بل, on the contrary; ولکن — لکن — لاکن, but.

Interjections.

118. Interjections express some sudden wish or emotion of the mind. They are آيا — اي , O ! دريغا — دريغ , alas ! oh, unfortunate ! ايها , oh ! وا اي , woe to you ! دردا , what a pity ! فغان — , have a care ! هان , ah, alas ! افسوس , make haste ! lo ! behold !

آيا چه خطا ديد كه از راه خطا رفت

"O, what fault did she find that she took her way to Khată (name of a place) ! "

فغان كه بخت من از خواب برنمي‌آيد

"Alas ! that my fortune does not wake from sleep."

درين خيال بسرشد دريغ عمر عزيز
بلاي زلف سياهت بسر نمي‌آيد

"O unfortunate ! the precious life is passed away in this thought, but the calamity of thy black ringlet does not come to an end."

دردا كه طبيب صبر مي فرمايد
وين نفس حريص را شكر مي‌بايد

"What a pity ! that the physician recommends me to take aloe, while this covetous soul requires sugar."

گفتم اي مسند جمجاه جهان بينت كو
گفت افسوس كه اين دولت بيدار بخفت

"I said 'O throne of Jamshid, where is thy world-seeing cup ?' He said 'Alas ! that wakeful fortune slept away.'"

نام حق را دام کردي واي تو

"Thou didst employ the name of God as (a means of) fraud; woe be to thee!"

هان اي زيان رسيده وقت تجارت آمد

"Have a care, O you bankrupt, the trading season is come."

قايل تكبير فتح از آسمان گويد كه چين
القتال اي حيدر ثاني كه النصر معك

"The proclaimer of takbir,e-fath will speak out, from above the sky, 'make haste and fight O second Haidar, since victory is with thee.'"

119. The Arabic interjections used in the language are يا — ايا, O; آه, woe!; الا, hollo! وا, alas!

اين چه استغناست يارب وين چه قادر حاكمست

"O God! what an independence is this, and what a powerful ruler is this?"

ايا شاه محمود كشوركشاي
زكس گر نترسي بترس ازخداي

"O King Mahmood, the conqueror of kingdoms; if thou do not fear any man, fear, at least, God."

آه اگر اينچنين بماندم آه

"Woe be to me, if I remain so! woe be to me!"

الا اي طوطي گوياي اسرار
مبادا خاليت شكر زمنقار

"Hollo! O secret-disclosing parrot, may not sugar be exhausted from thy beak."

ساقیم خضر است و مي آب حیات
توبه از مي چون کنم هیهات هات

"My cup-bearer is Khezr, and wine is the water of life: how shall I repent for wine? Alas! bring it."

Article.

120. An article is a word put before a noun to denote whether the object represented by the noun is taken in an indefinite or in a definite sense. The indefinite article, in Persian, is ي, and it is always added to a substantive to denote its singularity; as, مرد, man; مردي, a man.

گلي خوشبوي در حمام روزي
رسید از دست محبوبی بدستم

"A fragrant clay, one day, in the bath-room, I received from the hand of a friend."

When the substantive ends in the imperceptible ه, the Amza with a zir is used over it instead of ي, the sign of singularity; as, چشمه, چشمهٔ, a fountain.

121. In Persian, there is no definite article at all. The substantive without ي denotes its definite state as well as a collective sense; as, مرد may mean, either, the man, or men; گل, the rose, or roses;

یکي از بندگان عمرولیث گریختر بود کسان در عقبش برفتند و باز آوردند وزیر را باوي

غرضي بود اشارت بكشتنش كرد بنده سر پيش
عمرو ليث بر زمين نهاد

"One of the slaves of Amr,e-la,is had fled away; several men pursued him and brought him back. The minister bore a grudge for him and consequently ordered him to be killed. The slave placed his head on the ground near Amr,e-la,is."

Numerals.

122. Numerals denote the number of things. They are divided into عدد مطلق adade-motlaq, the cardinal number; and عدد معين adade-moayyan, the ordinal number. I subjoin below the most common of the cardinals together with the corresponding numeric cyphers.

۱	يک	Yak	1
۲	دو	Do	2
۳	سر	Se	3
۴	چهار	Chahăr	4
۵	پنج	Panj	5
۶	شش	Shesh	6
۷	هفت	Haft	7
۸	هشت	Hasht	8
۹	نه	Noh	9
۱۰	ده	Dah	10
۱۱	يازده	Yăzdah	11

۱۲	دوازده	Dawăzdah ...	12
۱۳	سیزده	Sizdah	13
۱۴	چهارده	Chahărdah ...	14
۱۵	پانزده	Pănzdah	15
۱۶	شانزده	Shănzdah ...	16
۱۷	هفده	Hafdah	17
۱۸	هجده، هیجده	Hejdah, hijdah	18
۱۹	نوزده	Noozdah	19
۲۰	بیست	Bist	20
۲۱	بیست و یک	Bist, o-yak ...	21
۲۲	بیست و دو	Bist, o-do ...	22
۳۰	سی	Si	30
۴۰	چهل	Chehel	40
۵۰	پنجاه	Panjăh	50
۶۰	شصت	Shast	60
۷۰	هفتاد	Haftăd	70
۸۰	هشتاد	Hashtăd	80
۹۰	نود	Navad	90
۱۰۰	صد	Sad	100
۱۰۰۰	هزار	Hazăr	1,000
۱۰۰۰۰	ده هزار	Dah-hazăr ...	10,000
۱۰۰۰۰۰	صد هزار	Sad-hazăr ...	100,000

Over the cardinal number twenty, the numbers between tens are formed by adding the letter

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و between the small number and the decade; as, بیست و چهار, twenty-four; سی و دو, thirty-two.

Unlike the Persian characters, the numeric cyphers are read from left to right; as, the year 1882 is written in Persian cyphers thus ۱۸۸۲.

123. The ordinals are formed from the cardinals by adding م to them; as چهارم chahărom, the fourth; پنجم panjom, the fifth; &c. The first of the ordinals, however, is not formed from the cardinal by the addition of the ordinal termination; but it is expressed by نخست or نخستین, nakhost or nakhostin, or by the Arabic word اول avval.

نخست آفرینش خرد را شناس

"Consider wisdom to be the first creation."

نخستین ابو بکر پیر مرید

"The first (caliph was) Abu-Bakr, the devoted old man."

اول اردي بهشت ماه جلالي

"It was the first (part) of Ardibehest (which is the same as) the Jalăli month."

In compound numerals of the ordinal series, it is only the last number that takes the ordinal termination; as, بیست و پنجم, the twenty-fifth; دو صد و هشتاد و چهارم, the two hundred and eighty-fourth.

Fractions. کسور.

124. Contrary to English, the fractional numbers are expressed by writing the denominator first and the numerator last; as, چہار یک, one fourth; here چہار, the denominator, comes first and یک, the numerator, comes last.

125. It will be correct, grammatically, to write all the fractional numbers according to the preceding rule; but (excepting a few certain fractionals) the Persian writers are accustomed to use the Arabic equivalents in their place. The only fractionals that are commonly used in the language are:—

سہ یک	one-third.	ہشت یک	one-eighth.
چہار یک	one-fourth.	دہ یک	one-tenth.

کسور تسعہ kosure-tes'a, the nine Arabic Fractions, are; نصف, nesf, one-half; ثلث, sols, one-third; ربع, rob'a, one-fourth; خمس, khoms, one-fifth; سدس, sods, one-sixth; سبع, sob'a, one-seventh; ثمن, somn, one-eighth; تسع, tos'a one-ninth; and عشر, oshr, one-tenth.

126. The profit or loss per cent. in a mercantile business is expressed by placing the number denoting the sum employed first, and that denoting the whole produce (the capital together with the profit) last. In the calculation of a profit or loss, instead of

centum, the Persians always use ده , ten, for the capital employed; as, ده یازده , dah-yăzdah, ten per cent. profit; ده هشت , dah-hast, twenty per cent. loss. Here ده denotes the capital used, and یازده or هشت denotes the whole produce.

To find out the gain or loss per cent. students are requested to use the Simple Rule of Three. For an instance, by ده پانزده is meant fifty per cent. profit, thus;

پانزده : صد :: ده :

or ۱۰ : ۱۰۰ :: ۱۵ : ۱۵۰ (150).

One hundred and fifty is then the whole income; if we deduct one hundred, the capital employed, from it, there remains the net profit of fifty, which is therefore fifty per cent. profit.

In the same way ده هشت means twenty per cent. loss.

هشت : صد :: ده :

or ۱۰ : ۱۰۰ :: ۸ : ۸۰ (80)

Eighty is the whole income we get for the capital of one hundred we employed; evidently, then, we lose twenty per cent.

یکي از خلفا شخصي را بعمل فرستاد او برفت و مال بسیار حاصل کرد چون پیش خلیفه آمد خلیفه ازو برنجید و مصادره فرمود

ودر زندان انداخت بعد ازان فرمود تا بر سر عمل رود وده پانزده سال گذشته مال بیارد — او رفت وچون باز آمد ده دینار سال گذشته را هشت دینار آورد

"One of the caliphs sent a person to some business. He went and acquired a large wealth. When he came to the caliph, the caliph got angry with him, fined him and threw him into a prison. Afterwards the caliph ordered him to go over the same business and bring fifty per cent. more than the wealth of the last year. He went, and on his return, he brought twenty per cent. less than the last year."

We, sometimes, find a thousand per cent. expressed by یک ده, yak dah, which is formed according to the same rule, but instead of ده as the capital, یک is used.

ده : : صد : یک

or. ۱ : ۱۰۰ : : ۱۰ : ۱۰۰۰ (1000).

صد و کسر means a hundred and a fraction.

Section V.

Emăla, Ezăfat, Properties of certain Letters, Derivation of Persian words, Measures of Arabic words and the Formation of the Arabic Plural.

Emăla امالہ.

127. Emăla, which literally means "bending," is made use of in poetry. Whenever a poet wants to

use two rhyming words at the end of two hemistichs, one of which contains an alef in the middle and the other ي, he is allowed to change that alef into ي. For an instance, if he wishes to make حساب rhyme with نشيب, he changes the alef of حساب into ي and makes it حسيب. In such a case the letter alef is called الف اماله alefe-emăla; as,

همي تاخت اندر فراز و نشيب
همي زد بگرز و بتيغ و ركيب

"He was running up and down and was striking the army with his mace, sword and stirrup."

بقدرت نگهدار بالا و شيب
خداوند ديوان روز حسيب

"By His omnipotence He is the guardian of the heaven and earth, and the Lord of the Court of the Judgment-day."

In these two verses the underlined words are originally حساب and ركاب.

Ezăfat اضافت.

128. Ezăfat, which literally signifies "governing," shows the relation existing between two words coming together in construction with each other. The mark used to show the relation is zir or kasra, sometimes called kasra,e-ezăfat. There are several

kinds of ezăfát in Persian; such as, اضافت تمليكي ezăfate-tamliki; اضافت تخصيصي ezăfate-takhsisi; اضافت توصيفي ezăfate-tawsifi; اضافت بيانيه ezăfate-bayăniya; and اضافت تشبيهي ezăfate-tashbihi.

129. Ezăfate-tamliki (ezăfat constituting a possessor) is the relation between two substantives, where مضاف اليه, the noun governed, is the possessor of مضاف, the governing noun; as, گنجِ قارون, the treasure possessed by Qăroon; قصرِ سلطان, the palace owned by the King.

130. Ezăfate-takhsisi (appropriating ezăfat or the ezăfat showing particularity) is the relation between two substantives, where the مضاف is appropriated or particular to the مضاف اليه only; as, دکانِ عطار, the shop appropriated to the perfumer; پوستِ انار, the peel particular to the pomegranate.

131. Ezăfate-tawsifi (qualifying ezăfat) is the relation between موصوف, the noun qualified, and صفت, the adjective; as, آسمانِ کبود, the blue sky.

اسپِ تازي شده مجروح بزير پالان
طوقِ زرين همه در گردن خر مي بينم

"The Arabic horse is wounded under the pack-saddle; while I see a golden chain round the neck of a donkey."

شمشیرِ نیک زاهنِ بد چون کند کسي

"How can a man make a good sword out of bad iron!"

132. Ezăfate-bayănia (descriptive ezăfat) is the relation between two nouns, where the مضاف gives the description of the مضاف الیہ; as,

مي ده کہ نو عروس چمن حد حسن یافت

"Give me wine, because the new bride of the garden has reached the limit of beauty." (Here 'the bride of the garden' means the garden itself. By using the word 'bride,' the poet intends to describe the splendour of the garden in spring.)

چو آفتاب مي از مشرق پیالہ بر آید
ز باغ عارض ساقي هزار لالہ برآید

"When the sun of wine will rise from the east of the cup, a thousand tulips will grow in the garden of the cheeks of the cup-bearer." (The sum and substance of this verse is, that when wine will be poured from the cup the cheeks of the cup-bearer will blush. The sun of wine=wine, the east of the cup=cup, and the garden of the cheeks=cheeks.)

133. Ezăfate-tashbihi (ezăfat of comparison) is the relation between two nouns, where the مضاف الیہ is compared to the مضاف, as,

جہان دانش و ابر سخا و کان کرم
سپہر حشمت و دریاي فضل و کوہ وقار

"(Thou art) a world of wisdom, a cloud of liberality and a mine of generosity; a sky of pomp, an ocean of mercy and a mountain of solemnity." (Here wisdom, liberality, generosity, pomp, mercy, and solemnity, are compared to a world, cloud, mine, sky, ocean, and mountain, respectively.)

134. Sometimes owing to the great use of a certain pair of words, and sometimes owing to the requirement of the metre of prosody, the mark of ezăfat is dropped down; such as, صاحبدل which is equal to صاحب دل (master of the heart, *i.e.*, a pious man); similarly صاحب غرض, a self-interested man; سرمایه, the principal sum. Such an omission is termed فک اضافت.

گر خدا خواهد که پرده کس درد
میلش اندر طعنهٔ پاکان برد

"If God will like to tear the curtain of any man (*i.e.*, to disgrace him), He will lead his inclination to slander the pious."

آن روز که خط شاهدت بود
صاحب نظر از نظر براندی

"At the time when thou hadst beautiful soft hairs (on your cheeks), thou wast driving away from thy sight him who was fond of looking at thee."

135. Sometimes, we find, in construction مضاف الیه, the noun governed, coming first and مضاف,

the governing noun coming second; as, گلآب = آب گل, rose water;

اگر برکه پرکنند از گلاب
سگي در وي افتد کند منجلاب

"If they were to fill up a reservoir with the water of rose, and if a dog were to fall into it, it is changed into a gutter."

دشمن دانا بهر از نادان دوست

"A wise enemy is better than a foolish friend."

هر کرا جامه پارسا بيني
پارسا دان و نيک مرد انگار

"Whomsoever thou findest in the garment of a pious man, consider him to be pious and know him to be a good man."

The relation subsisting between two words in such a construction is called اضافت مقلوبي, the inverted ezăfat.

The Properties of Letters.

ا

136. الف ممدوده (the extended alef). It is pronounced long, as in words باختن, to play; صحرا, a desert; دريا, an ocean; کهربا, amber.

ا الف مقصوره (the shortened alef). It is pronounced short; as, ابر (abr), a cloud; انگيختن,

to raise; عقبیٰ, the world to come; فتویٰ, a sentence pronounced by a judge.

الف زائد (redundant alef). It comes in the beginning, middle, or end of a word, and can be easily removed without any alteration in its meaning. It is generally used in poetry to fill up the deficiency of a metre of prosody; as, اشتر for شتر, a camel; ابي for بی, without; نگو نسار for نگو نسر, overturned; گفتا for گفت, said; اشکم for شکم, belly.

بزو اشتر و میش را همچنین
بدوشندگان داده بد پاکدین

"The pious man had given his goats, camels, and sheep to milkers."

ابي آنکه بد ایچ بیمارئي

"Without having any illness."

نگو نسار شد خنجر از مشت او

"The dagger fell down from his hand overturned."

بگفتا من گلي ناچیز بودم*

"It said 'I was a worthless clay.'"

چون ني اشکم تهي در نالشي

"Thou art crying like an empty-bellied (hollow) flute."

الف رابط or اتصال, (alef of contiguity or proximity). It joins two similar substantives to denote frequency or contiguousness; as شبا شب, شب بشب, that is, دمادم, لبالب, سراسر night to night (every night); سربسر, head to head (entirely); دم بدم, breath to breath (every moment); لب بلب, lip to lip (full to the brim).

بزرگي سراسر بگفتار نيست

"Greatness does not entirely consist in speaking."

دمادم شراب الم درکشند

"Every moment they drink the wine of pain."

الف دعا و تمنا, (alef of benediction and wish). It is inserted between the imperative and the verbal pronominal suffix of a verb in the simple future tense; As, بواد, بود (contracted always into باد) may it be; کناد, کند, may he make; رواد, رود, may he go.

دل و کشورت جمع و معمور باد

"May thy heart and country be composed and prosperous."

جهان آفرين بر تو رحمت کناد

"May the Creator of the World be merciful to hee."

آن مواعيد که کردي مرواد ازيادت

"May those promises that thou madest be not taken away from thy memory."

الف عطف, (conjunctive alef). Unlike the alefe-răbet, it comes between two different verbs or nouns and acts as the conjunction و (and); as شب و روز = شبا روز, (night and day). Sometimes we find it used between two similar substantives or verbs also; as قالا قال, talking and talking; رَوارو, walking and walking.

شبا روزي قرين شد با زليخا

"Night and day he kept the company of Zolaikhă."

سوم روز خوابش گريبان گرفت و در
آب انداخت بعد از شبا روزي دگر بر كنار
افتاد

"On the third day 'sleep' caught hold of his collar and threw him into the water; after a day and a night again he came to the shore."

تا چند ز غصّهٔ جهان قالا قال
بر خيز و بر مستي گذران حالا حال
از سبز چو شد روي زمين ميلاميل
در كش مي ناب از قدح مالا مال

"How long wilt thou speak of the grief of the world; get up and, presently, go to merriment. Since the surface of the earth has become verdant miles and miles, drink pure wine from a bowl full to the brim."

الف ندا, (vocative alef). In poetry, it is used at the end of a noun to express the case of address; as, دلا, O heart; خسروا, O King.

جہانا بپرورديش در كنار

"O world! thou didst cherish him in thy bosom."

خسروا دادگرا شير دلا يحركفا

"O king! O just (ruler)! O lion-hearted! O liberal!"

كہ را دا د ليرا شہانو ذرا
گوا تاجدارا مہا داورا

"O wise! O brave! O king! O naozar! O hero! O sovereign! O chieftain! O ruler!"

الف ندبہ, (alef of plaint, or lamentation; it is sometimes called مد صوت, alef of extended voice). It is used at the end of a word to express remorse or grief, as دريغا, دريغ, O alas! دردا, O painful!

دريغا اي فلك با من چہ كردي

"Alas! O Heaven, what didst thou do with me?"

دردا كہ راز پنہان خواہد شد آشكار

"O painful! the hidden secrecy will be divulged."

الف فاعليت, (alef of agency). It is used in forming a noun of agency from the imperative of a verb; as گويا, گوي, a speaker; بينا, بين, a seer; توانا, توان, an able being; جويا, جوي, a seeker; دانا, دان, a wise man:

توانا بود هر که دانا بود

"He who is wise is able."

ستایش کنم ایزد پاکرا
که گویا و بینا کند خاکرا

"I praise the holy God who makes the clay speaking and looking."

الف مبالغه, (alef of excess or superabundance). It is added to an adjective to intensify its quality; as, بس, many; بسا, many more; خوش, happy; خوشا, very happy; بد, bad; بدا, very bad.

اي بسا اسپ تیز رو که بماند

"O, numerous swift horses are fatigued."

اي خوشا چشمي که آن گریان اوست

"O, very much happy is that eye that is weeping for Him."

بدا سلطانیا کورا بود رنج و دل آشوبي

"Worst is that king who has got distress and affliction of heart."

ب

137. The letter ب, prefixed to words, has several properties.

باي زائد. Redundant 'be'; as,

کریمانرا بدست اندر درم نیست

"The generous have no money in their hand."

بدریا در منافع بیشمار است

"There are many advantages in the ocean."

از مشرق تا بمغرب

"From the east to the west."

The redundant 'be' is also prefixed to the past, the simple future, and the imperative of a verb, without attaching any meaning; as, بگفت he said; بیا, come thou; برود, he will go.

درویش بچه این بشنید و گفت خاموش
کرتا پدرت در زیر این سنگهای گران بجنبد
پدرم به بهشت رسیده باشد و در خبر است
که درویشان در ملک خود چیزی ندارند که
بحسرت بگذارند.

"The darvish-boy heard this and said 'Quiet! when thy father shall be moving heavily under (the burden of) these heavy stones, my father shall have arrived at Paradise.' And it is (written) in the tradition that the darvishes have nothing as their property, which they shall leave (after them) in regret."

بیا که قصر امل سخت سست بنیاد است

"Come; the foundation of (our) desires is very weak."

'Be' of space: as, بخانه, بای ظرفیه, in the house;

سر پادشاهان گردن فراز
بدرگاه او بر زمین نیاز

"The heads of the proud kings (are placed) on the ground of humiliation in His court."

بای طرف و جانب, 'Be' expressing 'direction' or 'side':

بملک عجم رغبت شاه خاست

"The king desired to go to the country of Persia."

بای مقدار, 'Be' showing quantity:

چو حافظ در قناعت کوش و از دنیای دون بگذر
که یکجو منت دونان بصد من زر نمی ارزد

"Like Hăfez, try to be contented and quit the mean world; because one barley-weight of the obligation of the mean is not worth the whole amount of one hundred maunds of gold."

بای توافق, 'Be' of agreement or conformity:

غمین مباش چو کاری بمدعای تو نیست

"Do not be sorry if the business is not done according to thy wish."

مطرب بگو که کار جهان شد بکام ما

"O musician, sing, that the affairs of the world are in conformity to our desire."

بای قربت, 'Be,' expressing approximation:

یارب آن آهوی مشکین بختن باز رسان
وان سهی سرو روانرا بچمن باز رسان

"O God! cause that musky-deer to arrive again at Khotan; and make that straight, walking cypress return to the garden."

بای علت, 'Be' showing cause:

بتهدید گر برکشد تیغ حکم
بمانند کروبیان صم و بکم

"For threat, if He will draw out the sword of order, all the angels will be deaf and dumb."

بای تشبیه , 'Be' of similarity or comparison :

مگر ملائکه بر آسمان و گر نه بشر
بحسن صورت او در زمي نخواهد شد

"Except the angels on the heaven, no human being on the earth will be similar to Him in beauty."

با بداري لعلت یکي نخواهد بود
اگر هزار عقیق یمن شود پیدا

"If a thousand cornelians of Arabia Felix were to be obtained, yet not one of them shall be so bright as thy ruby-like lips."

بای عوض , 'Be' of return or exchange :

من از پیرمغان دیدم کرامتهاي مردانه
که این دلق ریائی را بجا مي‌بر نمیگیرد

"I saw manly generosity in the old wine-seller, because he does not purchase this garment of hypocrisy even for a cup."

بای قسمیه , 'Be' expressing an oath :

خدایا بحق بني فاطمه
که برقول ایمان کنم خاتمه

"O God, I swear by my sincerity towards the Fatimites that I shall end my life with the confession of faith."

باي استعانت, 'Be' expressing instrumentality or assistance:

بارّه مرورا بدو نيم‌كرد

"By a saw he cut him into two."

بلشكر توان كرد اين كارزار

"By (the assistance of) an army this battle can be fought."

باي اتصال, 'Be' showing conjunction or contiguity; as, سر بسر, رنگ برنگ:

جهان را سر بسر در خويش ميبين

"Look the whole world, from one end to the other, in your own self."

باي ابتدائيه, 'Be' expressing commencement; as,

بنام جهاندار و جان آفرين

"By the name of the Lord of the universe, the Creator of soul (I begin)."

باي اضافي, 'Be,' of relation. It shows that the noun to which it is prefixed is in the genitive case; as,

بي زر نتواني كه كني بر كس زور
ور زر داري بزور محتاج نه

that is, محتاج زور نه.

"You cannot oppress a man without money; and if you have money thou art not wanting in strength. (Lit., thou art not needful of strength)."

با ي الصاق, 'Be,' showing union. It expresses the meaning of از, with:

گنه بيند و پرده پوشد بحلم

"He finds the sin (of man) and hides it with clemency."

با ي انتهائيه, 'Be' of limitation.

زمشرق بمغرب مه و آفتاب
روان كرد و گسترد گيتي بر آب

"He made the moon and the sun revolve from east to west and spread the world on the face of water."

با ي علويت, 'Be,' of sublimity, expressing 'on or upon.'

مشت آبي بروي غفلت زن

"Sprinkle a handful of water on (thy) face of negligence."

با ي مصاحبت, 'Be' of companionship or society.

جهان اي برادر نماند بكس

با كس = بكس

"O brother, the world will not remain with any man."

با ي مفعول, 'Be' used as the mark of the dative or the accusative case:

اگر پاي پيلست وگر پر مور
بهر يك تو دادي ضعيفي و زور

"Let it be the foot of an elephant or the wing of an ant, but Thou gavest weakness or strength to each and every one."

ج

138. ج by itself has no peculiarity at all; but when it is used with the obscure ه it bears several properties, as are mentioned below:

چیم تحقیر، 'chim,' showing despite, contempt:

من چه باشم که بران خاطر عاطر گذرم

"Who am I that I should be remembered by that noble mind? (*i.e.* I am nothing)."

چیم استفہام نفي، 'chim' of interrogation, implying a negation in the reply:

چه کم گردد اي صدر فرخنده پي
ز قدر رفیعت بدرگاه حي

"O chief of the auspicious foot, what will be lessened from thy exalted dignity in the court of God? (*i.e.* nothing will be lessened)."

چیم مساوات، 'chim' of equality, sameness:

مرد بي توشه کاوفتاد ز پاي
بر کمر بند اوچه زر چه خزف

"To a foodless man who has fallen down, gold is just the same as a piece of earthenware."

چو آهنگ رفتن کند جان پاک
چه بر تخت مردن چه بر روي خاک

"When the holy soul intends to depart, to die on the throne is the same as to die on the face of the earth."

چیم نهی, 'chim' implying negation:

چہ میخسپی ای فتنۂ روزگار
بیا و می لعل نوشین بیار

"What art thou sleeping for, O tumult of the time? (*i.e.* do not sleep); come and bring the sweet red wine."

چیم مبالغہ, 'chim' expressing exaggeration:

چہ خوش وقتی و خرم روزگاری
کہ یاری برخورد از وصل یاری

"The happiest and the most pleasant time it is, that a lover should reap the fruit of his beloved's friendship."

چیم تصغیر, 'chim' of diminution: مورچہ, a little ant; دریچہ, a little door, *i.e.* a window; باغچہ, a little garden.

ش

139. شین مصدری, 'shin' forming a verbal noun (*vide* §. 31 g.): as, آمرزش, pardon; پرورش, nourishment; بخشایش, beneficence, mercy:

بخشایش الهی گمشدۂ را در مناهی چراغ توفیق فرا راه داشت

"The beneficence of God kept a lamp of grace on the way of a man lost in sins."

ک

140. The letter ک is sometimes prefixed to a word in poetry, but generally it occurs separately; in which case the imperceptible ء is annexed to it. With this ء and the primitive vowel zir, it is used in the following different meanings:—

کاف تفسیر, 'kăf' of description or explanation, expressing that or which; as,

عزیزي کہ از درگہش سر بتافت
بہر در کہ شد ہیچ عزت نیافت

"A favourite being, who turned his head from his court, did not find any respect on any door he repaired to."

گلستاني کہ ہر برگ گلش را
ہزاران گلشن خلد است بندہ

"It is a garden, every leaf of the rose of which, thousands of the gardens of paradise are inferior to."

کاف علت, 'kăf' implying cause; as,

جفا مکن کہ جفا رسم دلربائی نیست

"Do not oppress, since oppression is not the way of a heart-ravishing business."

کاف عطف, 'kăf' implying the meaning of the conjunction و (and); as,

اي بسا اسپ تيز رو كه بماند
كه خر لنگ جان بمنزل برد

"O numerous swift horses are tired, and the lame ass arrived safely at the destination."

كاف نتيجه, 'kaf' implying consequence; as,

چه مايه من بتحدي نيست كه با چنين كس
تحدي جويم

"Because I am not powerful enough, so as to contend with such a man for superiority."

كاف مفاجات, 'kaf' implying suddenness of an action: as,

ما درين گفتگو كه از يكسو
شد زناقوس اين ترانه بلند

"We were in this conversation, when suddenly from one corner this voice loudly proceeded from the bell."

كاف استفهام نفي, 'kaf' of interrogation implying negation; as,

كه از دست قهرش امان يافتي

"Who would have been secure from his wrathful hand?"

كاف مبالغه, 'kaf' of addition or increase, implying the meaning of بلكه (nay, not only this, but something more); as,

نه هرجاي مركب توان تاختن
كه جاها سپر بايد انداختن

"Not only that we should not gallop our horse everywhere, but it is necessary to yield at some places."

نه من بران گل عارض غزل سرایم و بس
کر عندلیب تو از هر طرف هزارانند

"Not only I shall sing an ode on the rose of that cheek, but everywhere thousands of thy nightingales are found."

کاف تردید, 'kaf' of hesitation implying a shadow of doubt; as, زید آید کر عمرو

"Whether Zaid or Amr shall come."

کاف تسویر, 'kaf' showing equality or similitude:

نیست در جنگ سلحدار کر او
نبود هیچ دغادار کر او

"There is no armour-bearer like him in the battle; there is none who is so deceitful as he is."

چنان میخورد زنگي خام را
کر زنگي خورد مغز بادام را

"He eats a raw negro as easily as a negro eats the kernel of an almond."

کاف زائد. Redundant 'kăf.'

این همر شورواضطراب کر چر
وین همر ترک خورد وخواب کر چر

"What for is this all noise and confusion, and what is this renouncement of food and sleep for?"

When 'kăf' is added to a substantive it has the following property:—

كاف تصغير و ترحم, 'kăf' of diminution, contempt or compassion; as,

پير مردي لطيف در بغداد
دخترک را بكفش دوزي داد
مردک سنگدل چنان بگزيد
لب دختر كه خون ازو بچكيد

"A witty old man in Bagdad gave his younger daughter to a shoemaker: this hard-hearted wretched man bit the lips of the girl in such a way that blood trickled from them."

پير زني موي سيه كرده بود
گفتمش اي مامك ديرينه روز

"An old woman had blackened her hairs: I said to her 'O dear old mother.'"

م

141. ميم تعين تعداد, 'mim' expressing the order of a number; as, پنجم ordinal of پنج, five; چهارم ordinal of چهار, four.

ميم اثبات فعل, verbal 'mim' signifying هستم when added to substantives or adjectives:

بیمار = بیمارم ; درویش هستم = درویشم هستم .

مستم ز غم عشق تو مستم مستم

"I am intoxicated by the grief of thy love, I am intoxicated, I am intoxicated."

میم نهي , 'mim' of prohibition; as, مگو , میا .

ن

142. نون نفي Negative 'nun': it is either prefixed to a word or written separately; in the latter case it takes هاي مختفي ; as, نه باخت — نگفت , نون استفهام نفي 'nun' of interrogation implying negation:

نه مارا در جهان عهد و وفا بود

جفا کردي و بد عهدي نمودي

"Had we no promise and fidelity in the world, that thou didst oppress and prove faithless?"

ه

143. هاي لياقت , 'he' implying fitness; as, مردانه = لايق مردان , worthy of men; شاهانه = لايق شاهان , worthy of kings.

من از پير مغان ديدم کرامتهاي مردانه

"I found in the old wine-seller the generosity worthy of men."

هاي نسبت, 'he' of relation; as, سكندر نامه, a work relating to the name of Alexander; شاه نامه, a work relating to kings.

هاي مقداريه, 'he' implying space or size; as, صد ساله, hundred years old; دوماهه, two months old; يكروزه, one day old.

تد بير ما بدست شراب دو ساله بود

"Our remedy was in the hand of the wine of two years."

يكروزه گفتي كه يک ساله بود

"He was one day old, but (you would say) that he was one year old."

ي

144 ياي زائد. Redundant 'Ya'; as, خداي for خدا; كشاي for كشا

خداي راست مسلم بزرگواري و حلم

"Greatness and mildness are applicable to God."

ياي تنكير و وحدت. 'Ya' expressing unity or an 'indefinite article' a:

يكي ديدم از عرصهٔ رود بار
كه پيش آمدم بر پلنگي سوار

"I saw a man in the plain of Roodbar, who came to me riding on a tiger."

ياي تحقير . 'Ya' of diminution or contempt; as,

هست خاكي كه چو آبي بخورد طوفانرا

"There is an insignificant earth which drinks the whole deluge like a draught of water (*i.e.* there is an humble man, &c.)."

يار دارد سر صيد دل حافظ ياران
شاهبازي بشكار مگسي مي آيد

"O friends! my beloved wishes to captivate the heart of Hafez. A royal-falcon comes to prey upon (an insignificant creature like) a fly."

ياي اضافي . 'Ya' of government or concord: it is used instead of zir, which is the proper mark of the genitive, at the end of words ending in alef or waw; as,

وفاي عاشق The fidelity of a lover.

پري روي دلكش . Heart-attracting beauty.

ياي متكلم . 'Ya' expressing the first personal pronoun of the singular number: it is used in Arabic, which the Persians have imitated; as, الهي, my God; مخدومي, my master; قبلهگاهي, my altar.

اگر بر احمد مختار خوانند اينچنين شعري
زصد رادو صدا آيد كه قد احسنت حساني

"If they will recite such a verse to the prophet Mohammad, a voice will come from his throne, 'Bravo my Hassăn!'"

ياي اسمي. Substantive 'Ya'; it is added to adjectives to form abstract nouns; as, نيكي—نيك, goodness; پيري—پير, old-age; روشني—روشن, brightness.

ياي فاعلي. 'Ya' of agency: حكمتي, a man of science; جنگي, a warrior.

عشق از اول سركش و خوني بود

"Love is, from the beginning, rebellious and murderous."

ياي نسبتي. 'Ya' expressing relation; as, هندي, one belonging to India; فارسي, Persian; مصري, Egyptian.

ياي مصدري. Infinitive 'Ya'; it is added to an adjective to form a passive infinitive; as,

مشتاقي بهر كه ملولي.

"To be anxious is better than to be afflicted."

معزولي بهر كه مشغولي.

"To be dismissed is better than to be employed."

ياي لياقت. 'Ya' expressing fitness; it is added to an active infinitive to show the fitness of an action; as, خوردني = fit to be eaten.

كه من رفتني ام تو سالار نو

"That I am fit to depart and thou (art) a new chief."

شمع اگر با تو كند دعوي نازك بدني
كشتني سوختني باشد وگردن زدني .

"If the candle boasts to have the same delicate frame of body as thou hast, it will be fit for being killed, burned, and beheaded."

Derivation of Persian Words.

145. In Persian the derivatives are formed from the simple by means of various terminations. The derived words are—(1) Substantives, and (2) Adjectives.

(1) *Substantives.*

Names of agents are formed (*a*) by adding the termination ـنده to the imperative of a verb, as رسيدن (to arrive); رسنده , رس arriver; or (*b*) by adding the terminations بان — وان , كار , گار , گر , to substantives or adjectives; as, دربان a door-keeper; ساربان or ساروان , a camel-driver; بدكار , evil doer; خدمتگار , a servant زرگر , a goldsmith. Sometimes, we find also چي added to a substantive to denote an agent; as, تفنگچي or بندوقچي , a musketeer.

The third person past tense of a verb is used as a noun of action; as, خرید و فروخت, buying and selling; آمد و شد, coming and going (frequenting); گفت و شنو د, speaking and hearing (conversation).

From nouns or adjectives (compound or simple) may be formed abstract substantives by adding ي to them; as نیکي, goodness; شرمساري, bashfulness; دانشمندي, learning; سیاهي, blackness; سوداگري, traffic; تنگدستي, poverty; پادشاهي, sovereignty. If the primitive word end in the impereeptible ه, the letter ه is changed into گ before taking the sign of the abstract noun; as, بنده, بندگي, slavery; بیگانه — بیگانگي, alienation. The letter alef added to a few adjectives also form abstract nouns; as, گرما, heat; سرما, cold.

Names denoting the place of anything are formed by adding the terminations, دان, بار, ستان, گاه, لاخ, سار, شن, زار, to other substantives; as, گلستان, a bower of roses; هندوبار, a place of the Hindoos; زنگبار, a place of negroes (Zanzibar); شکردان, a chest of sugar; خاکدان, a place of dust; لاله زار, a tulip-bed; گلشن, a

rose-garden; کوهسار, a hilly country; سنگلاخ, a stony place; عبادت گاه, a place of worship.

Diminutives are formed by adding ک to living beings and چه (or یچه) to living beings as well as lifeless things; as, مردک, manikin; دخترک, a little girl; مورچه; a little ant; دریچه, a little door, *i.e.* a window.

(2) *Adjectives.*

Adjectives implying possession are formed by adding to nouns the terminations, مند, گین, سار, وار—ور, and ین; as, شرمسار, bashful; اندوهگین, sorrowful; دانشمند, learned; امیدوار; hopeful; جانور, having life; زهرناک, venomous; زمردین, made of emeralds; زرین, golden.

Adjectives of similitude are formed by adding وش, سار, آسا and ناک, to substantives; as, مشک آسا, like musk; خاکسار, dust-like; شاهوش, king-like; مهوش, like the moon.

Adjectives denoting colour are formed by adding to substantives, the terminations فام and گون; as, گلفام or گلگون, rose-coloured; گندم گون, wheat-coloured; زمردفام, emerald-coloured; لعلفام, ruby-coloured.

The terminations, آنہ and وار added to nouns, form adjectives or adverbs that imply fitness or worthiness; as, مردانہ, worthy of a man; دیوانہ, worthy of a demon; شاہوار, fit for a king; دانایانہ, prudently; دلیرانہ, boldly; پیادہ وار, like a footman.

The Arabic words ذو — ذي and صاحب, prefixed to Arabic nouns, form adjectives implying possession; as ذو جلال, majestic; ذو شوکت, pompous; ذي خرد, wise; صاحب جمال, beautiful.

Compound Words.

146. The Persians take a great delight in using frequently the compound adjectives; and in this point particularly their language holds superiority over almost all the other languages.

The formation of the compound adjectives depends more on the taste of the writer than on a rule; but generally they are formed (1) by a noun and an imperative, (2) by an adjective and a noun, and (3) by two nouns.

(1) Adjectives compounded of nouns and imperatives.

گل افشان = Shedding flowers.

در افشان = Sprinkling pearls.

خون افشان = Dropping blood.

گوهر افشان = Scattering gems.

دل آزار = Heart-afflicting.

بیخ افکن = Root-tearing.

سر افکن = Overthrowing heroes.

دل آور = Brave.

مجلس آرا = Gracing the assembly.

دل آرام = Heart-pacifying.

نبرد آزما = Experienced in battle.

خون آلود = Besmeared with blood.

مهر گستر = Kind.

شهر آشوب = Disturbing the city.

روز افزون = Daily-increasing.

سر افراز = Proud.

عالم افروز = Enlightening the world.

دانش آموز = Teaching wisdom.

راحت آمیز = Mixed with peace.

تیر انداز = An archer.

فتنه انگیز = Raising a tumult.

جان آفرین = Soul-creator.

دلبر = Heart-ravishing.

سایه پرور = Bred in the shade.

تن پرور = Self-indulging.

عشق باز = Sporting with love.

عدو بند = Enslaving the enemies.

عطر بیز = Perfume-pouring.
عالم تاب = Inflaming the world.
شبخیز = Rising in the night.
جهاندار = A possessor of the world.
نکتهدان = Skilful in subtleties.
کامران = Fortunate, happy.
خون ریز = Blood-shedding.
رهزن = A highway robber.
دلسوز = Heart-burning.
صفشکن = Breaking the enemy's ranks.
خودفروش = Selling himself, *i.e.* boasting.
کشورکشا = A conqueror of the country.
غریب نواز = Courteous to the poor.
کامیاب = Prosperous.

(2) Adjectives compounded of adjectives and nouns.

خوب روی = Beautiful.
پاکیزه خوی = Of a holy disposition.
پاکدامن = Chaste.
خوشالحان = Sweet singing.
خوش رفتار = Walking gracefully.
شیرینکار = With sweet actions.
شیرین دهن = With a sweet mouth.

سیمین ساق = Having silver-legs.

تنگ دست = Close-fisted.

جوان مرد = A generous person.

(3) Adjectives compounded of two nouns.

پریرو = Fairy-faced.

شکر لب = Having sweet lips.

طوطی گفتار = Talking like a parrot.

مشکبوی = Scented with musk.

شیر دل = Lion-hearted.

There are also a few compound adjectives compounded of the particle هم (together) and nouns, implying 'intimacy'; as,

هم آشیان = Living in the same nest.

هم آهنگ = Having the same inclination.

هم بستر = Lying on the same pillow.

هم دم = Breathing together, *i.e.* an intimate friend.

هم طویله = Living in the same stall, an associate.

A few other adjectives, denoting privation, are compounded of the particles نا (not), کم (little), and بی (without), and nouns; as,

نا امید = Hopeless.

بی وفا = Faithless.

کم خرد = Having little sense.

147. Many compound substantives, in the like manner, are found, compounded of two nouns; as,

رزم گاه = A battle-field.

جهان پناه = The asylum of the world.

روز نامه = A diary.

مرزوکشور
مرزو بوم } = An empire.

آب و هوا = Climate.

نشو و نما = Growth.

Compound Verbs.

148. Many compound verbs are seen in the language. They are formed by prefixing the Arabic as well as Persian nouns or adjectives to the verbs

فرمودن — ساختن — داشتن — آوردن — کردن
شدن ; گشتن — نمودن — بردن — خوردن as,

اقرار کردن = To confess.

رجوع ,, = To refer.

تمام ,, = To complete.

ترک ,, = To abandon.

طلوع ,, = To rise.

یاد آوردن = To remember.

معذور داشتن = To pardon.

حسد بردن = To envy.

غم خوردن = To be grieved.

روشن ساختن = To enlighten.

التفات نمودن = To pay regard to.

بي هوش گشتن = To be insensible.

غمگين شدن = To be sorry.

فكر فرمودن = To consider.

Some verbs are compounded of some particles (with or without a signification) and verbs; as,

باز كردن = to open.

فراز كردن = to shut.

پر كردن = to fill.

در آمدن = to enter.

در آوردن = to carry in.

در خواستن = to require.

دريافتن = to understand.

بر آمدن = to ascend, to be fulfilled.

بر گشتن = to return.

برآسودن = to rest.

بازداشتن = to withhold.

فرود آمدن = to descend.

سر دادن = to confine.

As an exercise for the students, a few verses are quoted, illustrating some of the foregoing compounds and derivatives.

سپهر بر شده پرویز نیست خون افشان

"The exalted sky is a blood-shedding sieve."

بگلزارم چکار اکنون که گشتست

جهان بر چشمم از رویت چو گلشن

"What have I to do with a garden now, when, by thy face, the whole world has become a garden in my eyes."

عیش خلوت بتماشای گلستان ماند

"The pleasure of retirement resembles the view of a bower of roses."

شاه شمشاد قدان خسرو شیرین دهنان

که بمژگان شکند قلب همه صف شکنان

"(She is) the King of the beauties, as upright as the box-tree, and the prince of persons of sweet mouths, who tears by her eye-lashes the hearts of all those who break the enemy's rank (*i.e.* she captivates the heart of the brave)."

فغان کین لولیان شوخ و شیرین کار شهر آشوب

چنان بردند صبر از دل که ترکان خوان یغما را

"Alas! these sprightly city-disturbing girls, of sweet behaviours, have carried away patience from our heart as Tartars their tray of plunder."

من ازان حسن روز افزون که یوسف داشت دانستم

که عشق از پردهٔ عصمت برون آرد زلیخا را

"I knew, from that daily-increasing beauty which Joseph possessed, how love draws out Zolaikhă from the veil of chastity."

شمشاد سایه پرور من از کمتر است

"What is my box-tree, nourished under the shade, inferior to?"

ز روی ساقی مهوش گلی بچین امروز

"Pick up, to-day, a rose from the face of the moon-like cupbearer."

بهار میگذرد مهر گستر ادریاب

"The spring passes away, O kind beloved, make the most of it."

یارب آن شاهوش ماه رخ زهره جبین
دریکتای کر وگوهر یکدانئر کیست

"O God, whose unique pearl and incomparable gem is that king-like beauty that has the face like the moon and the forehead like the Venus?"

مشرق و مغرب همه پر همد مست

"The East and the West are all full of friends."

ایا شاه محمود کشورکشای

"O country-conquering king Mahmood!"

شد رهزن سلامت زلف تو وین عجب نیست

"Thy ringlet became a highway robber, secure from every danger; and that is not a wonder."

گر نکته‌دان عشقی خوش بشنو این حکایت

"If thou art a knower of the subtleties of love, hear this story pleasantly."

نا امیدم مکن از سابقئہ روز ازل

"Do not disappoint me of predestination."

خود فروشان را بکوي مي فروشان راہ نیست

"The self-conceited persons have no entrance into the street of the wine-sellers."

سخن شناس نۂ دلبرا خطا اینجا ست

"O heart-ravisher, thou art not the appreciator of words; here is the fault."

گر یکي را تو کامران بیني

"If thou find one man happy."

در آستین مرقع پیالہ پنہان کن
کہ ہمچو چشم صراحي زمانہ خونریز است

"Hide the cup under the sleeve of the patched garment, since the time is as bloody as the eye of the wine-bottle."

میرسد مژدۂ گل بلبل خوش الحانرا

"The sweet-singing nightingale receives the good news of the rose."

ماہروئي مشکبوئي دلکشي
جان فزائي و دلفریبي مہوشي

"(She is) moon-faced, scented like musk and a ravisher of hearts; soul-expanding, heart-deceiving, and moonlike."

بعد ازین نام ترا در هرکجا خواهم نوشت
بي حقیقت بي مروت بي وفا خواهم نوشت

"Hereafter wherever I shall write thy name, I shall write false, ungrateful, and faithless."

چشم میگون لب خندان دل خرم با اوست

"The wine-coloured eyes, laughing lips, and cheerful heart, are with her."

خورشید مي زمشرق ساغر طلوع کرد

"The sun of wine rose from the east of the cup."

فکر معقول بفرما گل بیخار کجاست

"Consider reasonably! where is the rose without a thorn."

صبا بلطف بگو آن غزال رعنارا
که سر بکوه و بیابان تو داده مارا

"O Zephyr! say kindly to that lovely-fawn, that thou hast confined us in mountains and forests."

امیدوار بود آدمي بخیر کسان

"A man is hopeful of other's charity."

یاد دارم که در ایام طفولیت متعبد بودم و شبخیز

"I remember that in my boyhood I was very religious and was rising in the night (for prayers)."

پارسا را بس این قدر زندان
که بود هم طویله رندان

"It is a great imprisonment for the pious to be in the company of the profligates."

ای خداوند روز قیامت مرا نابینا برانگیز
تا در روی نیکان شرمسار نباشم

"O God, rouse me blind on the day of resurrection, so that I shall not be ashamed in the presence of the virtuous."

جهاندار اگر نیستی تنگدست
مرا بر سرگاه بودی نشست

"If the possessor of the world was not a miser, I would have got a seat on the throne."

کر سفلر خداوند هستی مباد
جوانمرد را تنگدستی مباد

"May not a miser be a possessor of wealth; let not a generous person have poverty (*i.e.*, let him not be poor)."

بروی خود در طماع باز نتوان کرد
چو باز شد بدرشتی فراز نتوان کرد

"It is not possible (for a man) to open the door of liberality; but when it is once opened, it cannot be shut even with difficulty."

Measures of Arabic words.

149. It is an undeniable fact that the modern Persian language contains more of the Arabic words than the Persian. Consequently, the mode of tracing their derivations forms one of the most

essential points in the study of the language. To commit all those Arabic words to memory, without knowing the sources from which they come out, requires but an extraordinary faculty of mind. Taking this into consideration, then, we draw the attention of students to the following.

150. Every word in the Arabic language may be referred to a root, bearing some meaning, consisting of either three or four letters. The triliterals are more common and they are almost verbs, except a few, which are substantives or adjectives. A few of the quadriliterals are verbs, but generally they are substantives.

151. In order to modify the meaning of the root, the Arabs have adopted a mode which can be called highly skilful and rational. This consists not only in prefixing or affixing terminations to the simple root, but also in expanding it by inserting certain letters somewhere between the initial and final letters. The letters used to expand the triliterals are called "servile letters" because they do not belong to the original root. These are seven in number, viz., ا, ت, س, م, ن, و, and ي, all grouped in the technical word يتسمنوا, Yatasammanowă. The serviles ا and ت occur at the beginning, in the interior, and at the end of a word. The ت at the end assumes the form ة; the م always at the beginning; the و is inserted in the interior of a word; the ن and ي either in the interior or at the end

and the س is found always as the second letter of a word, and it is preceded by alef or mim and followed by ت.

152. The Arabs have adopted فعل, signifying 'action', as the "typical root" to exhibit the various modifications; and the forms thus obtained are called the "measures of words." For example, by inserting one alef between the initial and the medial of the root, فعل, and moving the medial by a short vowel kasra we get فاعِل, 'one who does, having the sense of an agent or active Participle This word فاعِل is, then, the measure upon which all other active participles or agents of this kind are formed. The most important measures of a frequent use are given below :—

	Increased Infinitives.	*Instances.*
1	تفعيل	تحريص , تدبير , تعليم . . . .
2	مفاعلة	مصارعت , معاضدت , معاونت . . . .
3	إفعال	اعزاز , اقرار , اكرام . . . .
4	تفعّل	تفحص , تكبر , تدبر . . . .
5	تفاعل	تدارس , تداخل , تجاهل . . . .
6	إنفعال	انكسار , انحراف , انصراف . . . .
7	إفتعال	اقتطاع , اقتران , اعتماد . . . .
8	إستفعال	استمداد , استبصار , استظهار . . . .

	Present Participles (*active*).	*Instances.*
1	مفعل.....	مدخل , مدبر , معلم
2	مفاعل.....	مخاطب
3	مفعل.....	مكرم
4	متفعل.....	متعلم مترجم
5	متفاعل.....	متجاهل
6	منفعل.....	منصرف
7	مفتعل.....	معتمد
8	مستفعل.....	مستظهر

	Participles (*Passive*).	*Instances.*
1	مفعل.....	مدخل , مدبر , معلم
2	مفاعل.....	مخاطب
3	مفعل.....	مكرم
4	متفعل.....	مترجم
5	متفاعل.....	متجاهل
6	منفعل.....	منصرف
7	مفتعل.....	معتمد
8	مستفعل.....	مستظهر

153. Students will easily ascertain from the foregoing active and passive participles, that they are the same in form, in every other point but one, viz., that the penultimate letter of the active participles takes the short vowel zir below it, while that of the passive takes the short vowel zabar above it.

154. Besides the above-said measures, there are several others also of a general use.

1. فاعل. This form is used as a present participle, an agent and an adjective; as, غالب, prevailing; قاتل, a slayer; قادر, powerful; بايع, a seller.

2. فعال or فعال. This form is used as an abstract noun and an adjective; as, صلاح, peace, rectitude; كمال, perfection; حرام, unlawful; قرار, rest; حساب, reckoning; فرار, flight.

3. فعول or فعول. The latter form is used as a noun of excess or intensive agent, and the former as a substantive; as, شكور, very much thankful; رسول, entrusted with an important mission, دخول, entrance ظهور, appearance.

4. فعيل. This form is used as a noun of excess or intensive agent, and a substantive; as, مريض,

very ill; عليم, very learned; كريم, very generous; حسين, very beautiful; دليل, a guide; رحيل, marching.

5. فعّال. This form is used as a substantive as well as an intensive agent; as, صرّاف, a money-changer; بقّال, a green-grocer; جلّاد; an executioner; نصّار, a great helper; وهّاب, very bountiful; علّام, very learned; خلّاق, the Creator.

6. فعيل. This form is used as an intensive adjective, or a noun of excess; as, صدّيق, a very truthful person.

7. فعلي. This form is used as a substantive; as, فتوي, a sentence passed by a judge, دعوي, a demand; تقوي, piety.

8. فعلان, فعلان, فعلان, فعلان.

These forms are nouns or adjectives; as, حرمان, disappointment; عرفان, knowledge; نسيان, oblivion; سلطان, a king; بهتان, a false accusation; كفران, ingratitude; سكران, intoxicated; حيران, astonished; طيران, flying; دوران, revolution.

9. مَفْعَل , مَفْعِل . These are used as nouns of time and place; as, مَقْتَل , a place of slaughter; مَكْتَب , a place of writing, (a school); مَجْلِس , a place of sitting; مَغْرِب , a time or place of setting (of the sun) *i.e.* the West. مَسْجِد , a place of prostration, *i.e.* a mosque. مَنْزِل a place of alighting *i.e.*, a stage.

10. مِفْعَال . This form is a noun of instrument; as, مِفْتَاح , a key; مِيزَان (for مِوْزَان) , a balance.

11. مَفْعُول . This is generally used as a passive participle, and sometimes as a substantive or an adjective; as, مكتوب, written, (any written production); مملوك, enslaved, (a slave); معلوم, known; مظلوم, oppressed.

155. Students should bear in mind that no triliteral can form words on each and every one of the foregoing measures. Some form words on a certain number of measures only; others form on some other measures and so forth.

156. After having acquainted the students with so many important measures, I beg to draw their attention to the following three points, which, I

hope, will enable them at once, to get at the triliterals from the derivatives.

(*a*) To find out the corresponding measure.

(*b*) To ascertain the position of the serviles.

(*c*) To strip the derivatives of their serviles.

Suppose we are given a word, for instance ا ستقبال, and asked to derive it. We know that its corresponding measure is ا ستفعال, of which the first three letters are serviles, the penult is a servile, and فعل is the triliteral root. In like manner, in ا ستقبا ل, the first three letters are serviles, the penult is a servile and قبل is the root.

157. There are a few peculiarities to be observed in the process of finding out the triliterals; viz., (1) و, one of the radicals, coming before ت (a servile) is changed into ت; as, وفق, forming a word on the measure افتعال, will be ا و تفاق, but و is changed into ت, and therefore the form will be ا تتفاق, *i.e.* ا تّفاق; similarly اتّحاد (وحد), and اتّصال (وصل); (2) the servile ت coming after ض (one of the radicals) is changed into ط; as, اضطراب, for اضتراب (ضرب), اضطرار; for اضترار (ضر); (3) the servile ت coming after ز (a radical) is changed into د: as, ازدواج for ازتواج (زوج), ازدحام for ازتحام (زحم).

The Formation of the Arabic Plural.

158. In Arabic, nouns have three numbers, viz. Singular, Dual, and Plural. The final letter of every Arabic noun has the sign 'tanwin.'

159. The dual is formed by suppressing the sign 'tanwin' of the singular and adding ـَ اِن for the nominative and ـَ يْنِ for other cases; thus دار, a house, dual دَارَانِ, two houses, دَارَيْنِ, of, to, or in two houses.

160. When such nouns of the dual number are used in the Persian language, the primitive vowel-signs of the final letter are omitted; as, دَارَيْنِ, when used in Persian, stands as دارين.

161. The plural is formed either by affixes or by a modification of the singular form. The plural, by affixes, is technically termed a regular plural, and the plural, by a modification, is called a broken plural.

162. The regular masculine plural is formed by dropping the 'tanwin' of the singular and adding ـُ وَن for the nominative and ـِ يَن for other cases; as, وَالِدٌ, a father, وَالِدُونَ, fathers, وَالِدَين, of, to, or by fathers.

163. The regular feminine plural is formed by dropping the final ة of the singular along with the 'tanwin' and adding اتٌ ـَ for the nominative and اتٍ ـَ for other cases; as, وَالِدَةٌ, a mother, وَالِدَاتٌ, mothers, وَالِدَاتٍ, of, to or by mothers.

Irregular or Broken Plurals. جمع المُكسّر.

164. Besides the regular plurals as shown above, the Arabs have adopted several modes of forming the Broken Plurals. Some grammarians have enumerated thirty-one forms of broken plurals, of which seven are of a very rare occurrence in the Arabic language. The remaining twenty-four frequently used in Arabic are not all used in Persian. Those that are often used, I have attempted to divide into several classes, giving a rule together with some exceptions to every one of them.

1st Class—

Singular measure.	*Plural measure.*
فَعَال or فُعَال or فِعَال	اَفْعِلَة

Rule I. Substantives of four letters, the penult of which is ا, omit the penult, add one alef in the beginning, and one ة at the end, moving the second and the fourth letters of the singular substantives by 'kasra' and 'fatha' respectively and rendering the initial inactive, to form the plural.

Singular.	Meaning.	Plural.
شراب	Drink, wine.....	اشربہ ..
جواب	Answer	اجوبہ ..
زمان	Time, tense	ازمنہ ....
سلاح	A weapon	اسلحہ ..
طعام	Food...	اطعمہ ....
قماش	A silken cloth	اقمشہ ....
لسان	A tongue	السنہ ....
متاع	A thing.....	امتعہ ....
مكان	A place	امكنہ ....
دماغ	A brain.....	ادمغہ ....
جهاز	A ship	اجهزہ ....
سوال	A question.....	اسولہ ....
نكاح	A marriage	انكحہ ....
بخار	Vapour	ابخرہ ..
دخان	Smoke	ادخنہ ..
شعاع	A ray.....	اشعّہ (for اشععہ)
امام	A religious chief	ائمّہ (for ائمہ)
زمام	A bridle.....	ازمّہ (for ازمہ)

2nd Class—

Singular measure.

فعلل } or فوعل or فعيل } or مَفعَل , مفعِل , مَفعِلة
فعلل } فعيلة }

Plural measure.

فعالل or فواعل or فعائل or مفاعَل or مفاعِل

Rule II. Substantives or adjectives, consisting of four letters with or without the letter ه at the end, insert one alef between the second and the third letters, to form the plural.

(*a*) Students should bear in mind that the final ه of the singular is omitted in the plural.

Singular.	Meaning.	Plural.
بنصر	The ring finger.....	بناصر ....
خنصر	The little finger	خناصر ....
جوهر	A jewel	جواهر ....
جليلہ	A great thing	جلائل ....
حديقہ	A garden	حدائق ..
حليلہ	A wife	حلائل ....
خبيثہ	An evil, an impurity ...	خبائث ....
خزينہ	A treasure.....	خزائن ....
خندق	A ditch	خنادق ....
درهم	A coin	دراهم ....

Singular.	Meaning.	Plural.
ضمير	Mind, a pronoun	ضمائر ....
عجيب	Admiration	عجائب ..
عسكر	An army	عساكر ....
غريب	A strange thing	غرائب ....
فرسخ	A league	فراسخ ....
فريضه	A duty	فرائض ....
فريد	A unique (gem)	فرائد ....
قبيح	Base, deformed	قبائح ....
قصيده	An eulogistic poem	قصائد ....
لطيفه	A jest, joke, wit	لطائف ....
محرم	An unlawful thing	محارم ....
محضر	An inhabited place	محاضر ....
محفل	An assembly	محافل ....
محمل	A litter	محامل ..
دقيقه	A subtlety, a small thing.	دقائق ....
ملك (for ملأك)	An angel	ملائك (for ملاءك)
منهيه	A prohibited thing, a sin.	مناهي ....
معبد	A sacred place, a temple.	معابد ....
ملهيه	A pleasure prohibited by law.	ملاهي ....
مارب	A necessity	مآرب (for مأارب)

Singular.	Meaning.	Plural.
مأثر	A sign, an illustrious action.	مآثر (for مآاثر)
منجح	A fulfilment of need, a success.	مناجح ....
مغرق	The place where the hair parts.	مغارق ....
موهبر	A gift	مواهب ..
وقيعر	A battle, an accident ...	وقائع ....
وديعر	A deposit	ودائع ....
وسوسر	A temptation	وساوس ..
نظيرة	A respectable man, a noble man.	نظائر ....
نسيم	A breeze, a gale	نسائم ....
موقف	A station, a post	مواقف ....
موقع	An occurrence	مواقع ....
سبيل	A way	سبائل ....
موعظر	A precept	مواعظ ....
طريق	A path	طرائق ..
جريدة	A book, a volume	جرائد ....
جريمر	Crime	جرائم ....
جزيرة	An island	جزائر ....
جند	A stone	جنادل ....
جنيب	A led-horse	جنائب ....

Singular.	Meaning.	Plural.
ارمل	Widowed	ارامل ....
هودج	A camel-litter	هوادج ....
وظيفه	A pension.....	وظائف ..
هيكل	A temple	هياكل ....
مزرع	A farm	مزارع ....
بهيمه	A beast	بهائم ....
بصيره	A foresight, prudence ...	بصائر ....
بندر	A sea-port.....	بنادر ....
ذميمه	A misdeed.....	ذمائم ....
منفذ	A passage.....	منافذ ....
منخر	A nostril	مناخر ....
ملحد	A heretic, a hypocrite...	ملاحد ....
مقبره	A cemetery	مقابر ....
معدن	A mine, a quarry	معادن ....
معركه	A field of battle	معارك ....
مضيق	An arduous affair.....	مضايق ..
مصيبه	A calamity, an affliction.	مصائب ....
مشعل	A torch, a flame	مشاعل ....
مشغله	An employment	مشاغل ....
مشرع	A highway	مشارع ....
مرهم	Aplaster	مراهم ....
مذهب	A way, a religion.....	مذاهب ....
مديح	An encomium	مدائح ....

Singular.	Meaning.	Plural.
مجلس	An assembly.....	مجالس ..
قبيلر	A tribe, a family	قبائل ....
فضيحر	A disgraceful act	فضائح ....
حميد ة	A laudable action.....	حمائد ....
قرينر	A female friend, a conjecture.	قرائن ....
شريطر	A condition	شرائط ....
غنيمر	A booty, a blessing	غنائم ....
منفعر	A profit.....	منافع ....
دفينر	A thing buried	دفائن ....
سفينر	A ship	سفائن ....
مدينر	A city	مدائن ....
نفيسر	A precious thing	نفائس ....
نصيحر	An advice...	نصائح ....
نتيجر	A consequence	نتائج ....
كوكب	A star	كواكب ....
موكب	A troop, a legion	مواكب ....
موضع	A place.....	مواضع ....
منظر	An aspect.....	مناظر ....
منصب	An office, dignity.....	مناصب ..
منزل	A stage.....	منازل ....
فضيلر	Virtue, excellence	فضائل ....
عنصر	An element	عناصر ....

Singular.	Meaning.	Plural.
عقرب	A scorpion	.... عقارب
عقيد *	A faith, belief	.... عقائد
طبيعر	A nature, mind.....	.... طبائع
صومعر	A monastery, a hermitage.	.... صوامع
صحيفر	A page, a book.....	.. صحائف
شنيعر	A shameful act, a vice...	.... شنائع
شريعر	An ordinance	.... شرائع
شريفر	An illustrious man	.. شرائف
رميمر	A thing rotten.....	.... رمائم
ذخيرة *	A provision, a store.....	.... ذخائر
دليل	An argument, a demonstration.	.... دلائل
دفتر	A book, a register	.... دفاتر
خديعر	A fraud, a deceit	.... خدائع
حقيقر	Truth, sincerity	.... حقائق
منبر	A pulpit	.... منابر
مملكر	A kingdom	.... ممالك
مكرمر	A favour, a generous action.	.... مكارم
مقصد	An enterprise, a design.	.... مقاصد
معني	A signification	.... معاني
مطلع	A place of rising	.... مطالع

Singular.	Meaning.	Plural.
مطلب	A demand, a proposition.	مطالب . . . .
مصلحة	An affair	مصالح . . . .
مصدر	An infinitive, a source...	مصادر . . . .
مصحف	A book, a volume	مصاحف . .
مشرب	A drinking-vessel or a parlour.	مشارب . .
مسكن	A habitation.....	مساكن . . . .
مسجد	A mosque	مساجد . . . .
مرسم	A custom, an usage.....	مراسم . . . .
مرحلة	A stage, a station	مراحل . . . .
مرتبة	A gradation of rank.....	مراتب . .
مربع	A spring-habitation.....	مرابع . . . .
مذبح	An altar	مذابح . .
مدرسة	An academy, a college...	مدارس . .
مدخل	An entrance	مداخل . .
مخرج	An expense	مخارج . .
ضفدع	A frog	ضفادع . . . .
فتيلة	A wick	فتائل . . . .

3rd Class—

Singular measure.	*Plural measure.*
فعيل or فعيلة	فعلا

Rule III. Substantives or adjectives of four letters omit the penultimate letter ي, move the initial

and the second letters by the vowel-points 'zamma' and 'fatha' respectively, and take one alef at the end, to form the plural.

(*a*) The final ة of the singular is omitted in the plural.

Singular.	Meaning.	Plural.
قريب	A relation	قربا .....
فقيه	A doctor of law and divinity.	فقها .....
عظيم	A grandee.....	عظما .....
سفيه	A fool, an idiot	سفها .....
رقيب	A guardian, a watcher...	رقبا .....
امير	A prince, a grandee.....	امرا ....
حكيم	A philosopher, a wise man.	حكما ....
خليفة	A caliph	خلفا .....
رفيق	A companion.....	رفقا .....
فقير	A poor man	فقرا .....
غريب	A stranger, a poor man.	غربا ....
قديم	The ancient	قدما ....
وزير	A minister.....	وزرا ....

Singular.	Meaning.	Plural.
وكيل	A deputy	وكلا .....
بليغ	An eloquent man	بلغا .....
فصيح	An eloquent man	فصحا ....
نديم	A companion, a courtier.	ندما ....
سفير	An ambassador.....	سفرا ....
ظريف	Elegant.....	ظرفا ....
جليس	A companion	جلسا ....
امين	A state-secretary	امنا .....
ثقيل	A grave, morose man ...	ثقلا .....

(*a*) A few substantives on the measure, فعيلر form the plural on the measure فعالا, by adding one alef between the second and the third letters, and one alef at the end, throwing off the final ء.

Singular.	Meaning.	Plural.
رعيّر	A subject	رعايا ....
وصيّر	A precept, a will	وصايا ....
وليّر	A friend	ولايا ....

Singular.	Meaning.	Plural.
بريّ	A creature, a man	برايا ....
قضيّ	A command, a declaration.	قضايا ....
منيّ	Death.....	منايا ....
رزيّ	An affliction, a misfortune.	رزايا ....
خفيّ	A secret, mystery.....	خفايا ....
خطيّ	A sin, a fault, an error...	خطايا ....

4th Class—

Singular measure. فاعل — *Plural measure.* فعلا

Rule IV. Substantives or adjectives consisting of four letters omit the second letter which is always ا, move the first and the third letters by 'zamma' and 'fatha' respectively, and add one alef at the end.

Singular.	Meaning.	Plural.
فاضل	A learned man.....	فضلا.....
شاعر	A poet	شعرا ....

Singular.	Meaning.	Plural.
عاقل	A wise man	عقلا .....
عالم	A learned man	علما .....
جاهل	An ignorant man	جهلا .....
صالح	A pious man	صلحا ....

5th Class—

Singular measure.	*Plural measure.*
فعلان, فعلان, فعلان	فعاليل
or تفعيل	تفاعيل
or فعلول , فعليل	فعاليل
or فاعول .	فواعيل

Rule V. Substantives or adjectives of five letters having for their penult any one of the three long vowels ا , و , and ي , form their plural by inserting one alef between the second and the third letters, and changing the penult into ي . (If the penult be ي itself, no change takes place.)

Singular.	Meaning.	Plural.
سلطان	An emperor	سلاطين ..
دينار (for دنّار)	A dinar (coin)	دنانير ....
قنديل	A lamp	قناديل ....
مسكين	A poor man	مساكين ..
شيطان	Satan.....	شياطين ..
تنّور	A furnace	تنانير ....
موهوب	A thing presented	مواهيب ..
اقليم	A country, a region	اقاليم ....
ينبوع	A fountain, a spring.....	ينابيع ....
ميدان	A camp, a plain	ميادين ..
ميمون	A fortunate man	ميامين ....
مولود	A son.....	مواليد ....
ميزان (for موزان)	A balance	موازين ..
ميثاق (for موثاق)	An agreement	مواثيق ....
منديل	A towel, a napkin.....	مناديل ....
مقدار	A quantity, a measure...	مقادير ....
مفتاح	A key	مفاتيح ....
مضمون	A purport, a meaning ...	مضامين ..

Singular.	Meaning.	Plural.
محراب	An altar.....	محاريب ..
فرمان	An order, a mandate ...	فرامين ..
تصوير	A picture	تصاوير ..
استاذ	A preceptor	اساتيذ ..
تلميذ	A disciple	تلاميذ ....
دهقان	A peasant	دهاقين ..
مزمار	A flute	مزامير ....
دكّان	A shop	دكاكين ....
برهان	A proof	براهين ....
تركيب	A compound	تراكيب ....
تصنيف	A literary work.....	تصانيف ..
تغريف	An interval, a distinct part.	تغاريف ....
تفسير	A commentary	تفاسير ....
تفصيل	A distinct discourse, a division.	تفاصيل ....
تقرير	A recital	تقارير ....
تقليب	A change, a revolution..	تقاليب ....
تقويم	An almanack	تقاويم ....
تقدير	Destiny	تقادير ....
تكليف	An imposition, a burden.	تكاليف ..
تمثيل	A picture, an image.....	تماثيل ....

Singular.	Meaning.	Plural.
تنقيص	A defect, a deficiency ...	تنا قيص ..
توقيع	A royal letter	تواقيع ...
تهواش	A crowd, a mob	تها ويش ..
تهويل	Fear, terror	تها ويل ....
صندوق	A box	صنا ديق ..
ثعبان	A long and bulky serpent.	ثعا بين ....
ابريق	A water-pot	ا باريق ..
اسلوب	A way, a manner	اسا ليب ..
اكذوب	A lie, falsehood	ا كا ذيب ..
خرطوم	The trunk of an elephant.	خراطيم ..
دستور	A rule, a record, a formula.	د سا تير ....
مملوك	A slave	مما ليك ....

(*a*) If the second letter of the singular be alef, no alef is inserted between the second and the third letters; but one و is inserted between the first and the second letters (the second letter, alef, of the substantive serving the purpose of the alef to be inserted).

Singular.	Meaning.	Plural.
خاقان	A king	خوا قين ..
جاموش	A buffalo	جوا ميش ..

Singular.	Meaning.	Plural.
تاريخ	An epoch, date, history..	تواريخ ..
تابوت	A coffin.....	توابيت ..
جاسوس	A spy, a scout	جواسيس ..
قانون	A canon, a regulation ...	قوانين ....

6th Class—

Singular measure.	*Plural measure.*
فعلل or فعلول.	فعالل

Rule VI. Foreign words of four or five letters form the plural by inserting one alef between the second and the third letters, moving the letter, preceding the final, by the vowel 'zir,' and adding ه at the end. If the penult be و, it is omitted and the letter preceding it is moved by 'zir.'

Singular.	Meaning.	Plural.
فلسوف	A philosopher	فلاسفه ....
اسقف	A bishop	اساقفه ..
قيصر	An emperor, Cæsar	قياصره ..

7th Class—

Singular measure.	*Plural measure.*
فاعل or فاعِل	فواعِل

Rule VII. Substantives of four letters having one alef as their second letter (with or without the letter ة at the end) form the plural by inserting one و between the first and the second letters. The final ة is omitted in the plural.

Singular.	Meaning.	Plural.
باطن	An interior part	بواطن ....
تابل	An herb with which the meat is seasoned.	توابل ....
تابع	A follower, a dependency.	توابع ....
ثانيه	The second	ثوانٍ ....
ثاقل	A coin of good weight..	ثواقل ....
ثاقب	A glittering star	ثواقب ...
ثابت	A fixed star	ثوابت ....
جاذبه	An allurement	جواذب ..
عائده	A return, a profit	عوائد ....
عائق	A hinderer.....	عوائق ..
عاطفه	A favour, an affection ...	عواطف ..
عارض	An accident	عوارض ..
رابطه	A connection, a relation.	روابط ....

Singular.	Meaning.	Plural.
راحلہ	A camel of burden, a caravan.	.. رواحل
رایحہ	An odour, a perfume ...	.... روائح
دائرہ	A circle	.... دوائر
خارق	An unusual thing, a miracle.	.. خوارق
خاطر	The mind, a thought ...	.... خواطر
جادہ	A path, a highway	.... جوادّ
جارحہ	A limb of animals.....	.. جوارح
جاریہ	A ship, a female slave ...	.. جواري
جایزہ	A gift, a reward	.... جوایز
خاتم	A signet-ring	.... خواتم
جامع	A mosque	.... جوامع
جانب	A side, a part	.. جوانب
حادثہ	An accident	.. حوادث
حاسّہ	A sense	.... حواسّ
خاصّہ	A property, a virtue.....	.... خواصّ
ساحل	The sea-shore	.... سواحل
شاغل	An affair	.... شواغل
شارع	A high-way	.... شوارع
شاہد	A witness	.... شواہد
شاہق	A high mountain	.... شواہق

Singular.	Meaning.	Plural.
صاعقہ	A thunderbolt	صواعق ..
صاحبہ	A female companion.....	صواحب ..
صارفہ	A prodigal.....	صوارف ..
ضابطہ	A custom, a rule	ضوابط ....
ضاربہ	A she-camel striking the milker.	ضوارب ..
طایفہ	A band of people.....	طوایف ..
لاحقہ	Dependency	لواحق ....
لازمہ	Important, necessary ...	لوازم ....
نادرہ	A curiosity	نوادر ....
نافلہ	An extraordinary thing.	نوافل ....
قافیہ	Rhyme	قوافي ....
ہالک	Perishing	ہوالک ....
ہامہ	The reptile.....	ہوام ....
دابہ	A beast	دواب ....
نازلہ	A misfortune, a calamity.	نوازل ....
نائبہ	An accident, an adversity.	نوائب ....
ناہیہ	A prohibition, a thing forbidden.	نواہي ....
ناحیہ	An environ, a border, a territory.	نواحي ....
مائدہ	A table covered with meats.	موائد ....

Singular.	Meaning.	Plural.
مانع	A prohibiter, an obstacle.	موانع ....
لامع	A light, a ray	لوامع ....
لائم	A slander, an accusation, a fault.	لوائم ....
قاعدة	A rule, a prop	قواعد ....
فايدة	A gain, a profit.....	فوائد ....
فاكهة	A fruit	فواكه ....
فاضلة	A benefit	فواضل ....
فائحة	An odour	فوائح ....

8th Class—

Singular measure.	*Plural measure.*
فعيل	افعلا

Rule VIII. Substantives or adjectives of four letters form the plural by prefixing one alef and adding one alef at the end, omitting, at the same time, the penultimate letter.

Singular.	Meaning.	Plural.
غني	A rich man	اغنيا.....
سخي	A liberal man	اسخيا....
تقي	One who fears God, a pious man.	اتقيا ....

Singular.	Meaning.	Plural.
ولي	A friend.....	اولیا ....
حبيب	A friend.....	احبّا (for احببا)
صديق	A sincere man	اصدقا ....
طبيب	A physician	اطبّا (for اطبيا)
زكي	A virtuous man.....	ازكيا ....
نبي	A prophet	انبيا ....
شقي	A wretched, wicked man.	اشقيا ....
قريب	A relation	اقربا ....
قوي	A powerful man	اقويا ....

9th Class—

Singular measure.	*Plural measure.*
فعلا or فعلي or فعلي	فعالي

Rule IX. Substantives or adjectives consisting of four letters form the plural by changing the final letter (if it be ا) into ي, inserting one alef between the second and third letters and moving the initial by 'fatha.'

Singular.	Meaning.	Plural.
صحرا	A plain	صحاري ..
عذرا	A virgin	عذاري ..
فتوي	A sentence of a judge...	فتاوي ....
حبلي	A pregnant woman	حبالي ....
دعوي	A claim, pretension	دعاوي ....

10th Class—

Singular measure.	*Plural measure.*
فعلة or فعلة or فعلة	فعل or فعل

Rule X. Substantives of four letters including the obscure ة (sometimes written as ت) form the plural by omitting the final letter, moving the second letter by 'fatha,' and the first by 'zamma' (if the subtantives be on the measure فعلة or فعلة) or by 'kasra' (if they be on the measure فعلة).

Singular.	Meaning.	Plural.
تحفة	A present, rarity	تحف ....
صورة	A form or figure	صور .....

Singular.	Meaning.	Plural.
قريه	A village	قري .....
نقطه	A point, dot	نقط .....
دولت	Riches, a state	دول .....
علت	Infirmity	علل .....
ثلّت	A flock of sheep	ثلل .....
ملّت	A nation	ملل .....
جيفه	A carcass	جيف ....
قصّه	A fable, a narrative	قصص ....
نوبت	A turn, a period	نوب ....
نكته	A witticism	نكت .....
منّت	A claim, an obligation...	منن .....
قيمت	A price, a value	قيم .....
غصّه	A grief, sorrow.....	غصص ....
سنّت	The law or saying of Mohammad.	سنن .....
دُر	A pearl	درر .....

Singular.	Meaning.	Plural.
خطبہ	A sermon	خطب . . . .
حیلہ	A deceit, a snare	حیل . . . . .
حکمہ	A knowledge, a science.	حکم . . . . .
حصہ	A lot, a share	حصص . . . .
ثقبہ	A hole...	ثقب . . . . .

11th Class—

Singular measure. فاعل *Plural measure.* فعال

Rule XI. Substantives of four letters form the plural by the transposition of the second and third letters, moving the first letter by 'zamma' and putting the sign 'tashdid' over the second letter which was the third letter of the singular.

Singular.	Meaning.	Plural.
حاکم	A governor	حکّام . . . .
کاتب	A writer	کتّاب . . . .
خادم	A servant	خدّام . . . .
حارث	A farmer	حرّاث . . . .

Singular.	Meaning.	Plural.
عاشق	A lover	عُشّاق ....
طالب	A student	طُلّاب ....
ساكن	An inhabitant	سُكّان ....
زاهد	A monk, a pious man ...	زُهّاد ....
حاضر	A person present, a spectator.	حُضّار ....
حاجب	A porter, a door-keeper.	حُجّاب ....
حاج	A pilgrim.....	حُجّاج ....
جاهل	An ignorant person	جُهّال ....
كافر	An unbeliever, an infidel.	كُفّار .....
عابد	A monk.....	عُبّاد

12th Class—

Singular measure.	*Plural measure.*
فعال or فعيل or فعيلة	فُعّل

Rule XII. Substantives of four letters form the plural by shaking off the third letter and moving the first and second letters by 'zamma.' The final ة is omitted in the plural.

Singular.	Meaning.	Plural.
كتاب	A book	كُتُب .....
سرير	A throne	سُرُر .....
سفينة	A ship	سُفُن .....
صحيفة	A book, volume	صُحُف ....
فعال	A handle of an axe	فُعُل .....

13th Class—

Singular measure.	*Plural measure.*
فعل or فعل or فعل or فعل .	افعال

Rule XIII. Triliteral substantives or adjectives of any one of the above measures, take one alef before their initial and one alef after their medial, to form the plural.

Singular.	Meaning.	Plural.
بيت	A couplet, a distich	ابيات ....
ثمر	A fruit, an advantage ...	اثمار ....
جد	A grandfather	اجداد ..
حين	A time	احيان ....
خبر	A news, an information..	اخبار ....

Singular.	Meaning.	Plural.
ا د ب	Civility, a moral	آداب ....
د ين	A way, a religion.....	ا د يا ن ....
ذقن	A chin, a beard	ا ذ قا ن ..
رب	A lord, a master	ا ربا ب ....
ر ز ق	Livelihood.....	ا ر زا ق ..
ركن	A pillar, a foot.....	ا ركا ن ....
روح	A soul	ا رواح ....
زوج	A mate, a wife	ا زواج ....
خير	Virtue, good.....	ا خيا ر ....
زهر	A blossom.....	ا زها ر ....
سبب	A cause, a means.....	ا سبا ب ....
سفر	A travel, a volume	ا سفا ر ....
سر	A secret.....	ا سرا ر ....
سقم	Sickness	ا سقا م ....
سمع	The ear	ا سما ع ....
سن	Tooth, age	ا سنا ن ....
شجر	A tree	ا شجا ر ..
شخص	A person	ا شخا ص ..
شعر	A verse	ا شعا ر ....
شغل	An employment	ا شغا ل ....
شكل	A figure.....	ا شكا ل ....
صحب	An associate.....	ا صحا ب ..

Singular.	Meaning.	Plural.
صدف	A shell, a mother of pearls.	اصداف ..
صنم	An idol	اصنام ....
صنف	A sort, a kind	اصناف ..
صوت	A voice	اصوات ..
ضد	An opponent.....	اضداد ..
ضلع	A rib, a collectorate ...	اضلاع ....
طرف	A side	اطراف ..
طور	A way	اطوار ....
عدد	A number.....	اعداد ....
علم	A banner	اعلام ....
عمر	A life, an age	اعمار ....
عمل	An action	اعمال ....
عون	An assistant, aid	اعوان ....
غير	A stranger	اغيار ....
فرد	A single verse	افراد ....
فعل	An action	افعال ....
فلك	The sky.....	افلاك ....
افق	The horizon	آفاق ....
فوج	An army	افواج ....
فوه	A mouth	افواه ....
فيل	An elephant.....	افيال ....

Singular.	Meaning.	Plural.
قدح	A bowl	اقداح ....
قدم	A step	اقدام ....
قسم	A portion	اقسام ....
قطر	A district	اقطار ....
كنف	A port, a side	اكناف ..
لطف	A favour	الطاف ..
لغز	An enigma	الغاز ....
لقب	A title of honour.....	القاب ....
لوح	A plank, a table	الواح ....
لون	A colour	الوان ....
امل	A desire, a hope	آمال ...
مثل	An example	امثال ....
مرض	A disease, a malady.....	امراض ....
مصر	A city.....	امصار ....
ملك	A property	املاك ....
نعم	A camel.....	انعام ....
نفس	Breathing, a word	انفاس ....
نور	A light	انوار ....
نوع	A kind, a variety	انواع ....
وتد	A pole, a peg	اوتاد ....
ورد	A sort of prayer	اوراد ....

Singular.	Meaning.	Plural.
ورق	A leaf	اوراق ..
وبش	A vagabond, a stroller.	اوباش ....
وزن	A weight or measure ...	اوزان ....
وصف	An attribute, a quality...	اوصاف ..
وضع	A position, a situation...	اوضاع ....
وقت	A time, a season	اوقات ..
وهم	An opinion, an imagination.	اوهام ....
وقف	A pious bequest	اوقاف ..
وطن	A mother country	اوطان ..
وصل	A joint, a union.....	اوصال ....
نهر	A river	انهار ....
نظر	A look	انظار ....
نسل	A progeny.....	انسال ....
نسب	A pedigree	انساب ....
نجس	An impurity	انجاس ..
موج	A wave	امواج ....
لفظ	A word	الفاظ ....
لحن	A musical note, a sound.	الحان ....
الم	A pain, a grief.....	آلام ....
كتف	A shoulder	اكتاف ..
قوم	A nation	اقوام ....
قول	A word	اقوال ....

Singular.	Meaning.	Plural.
قلم	A pen.....	اقلام ....
فهم	An intellect	افهام ....
فكر	A meditation, a thought.	افكار ....
فضل	A virtue.....	افضال ....
غلّ	A yoke, a chain.....	اغلال ....
عرض	An honour, reputation...	اعراض....
عذر	An excuse	اعذار....
عين	An eye, a grandee	اعيان ....
عيد	A festival	اعياد ....
عصر	An age, a time	اعصار ....
عرش	A throne, a chair of state.	اعراش ....
غدر	A fraud, a perfidy.....	اغدار ....
ظهر	Afternoon	اظهار ....
ظفر	A nail, a claw	اظفار ....
طفل	A child, an offspring ...	اطفال ....
ريح	Wind.....	ارياح ....
رقم	A book, a memoir	ارقام ....
رطل	A pound, a cup.....	ارطال ....
رحم	A womb, a relation	ارحام....
ذيل	A skirt, a lower part of anything.	اذيال ....
دور	An orb, a revolution, an age.	ادوار....

Singular.	Meaning.	Plural.
دغل	A vice, a corruption.....	ادغال ....
خلق	A nature, a disposition.	اخلاق ....
خلف	A successor	اخلاف ..
حكم	An order, a decree	احكام ....
جنس	A kind, a sort, a thing...	اجناس ..
جسم	A solid body	اجسام ..
جرم	A body.....	اجرام ..
اجل	A fixed period, death ...	آجال ....
اثر	An impression	آثار ....
تبع	A follower.....	اتباع ....
اجر	A rent, a price	آجار ....
احد	A unit, an individual ...	آحاد ....
ازل	Eternity.....	آزال ....
الف	A thousand	آلاف ....
عم	A paternal uncle	اعمام ....
اذن	The ear or the lobe of the ear.	آذان ....
يوم	A day, time	ايّام (for ايوام)
جزء	A part, an ingredient ...	اجزاء ....
شبه	A likeness, an equal.....	اشباه ....

(*a*) Substantives having one alefe-mamdooda (the long alef) as their initial letter, do not take any alef before their initial, but they take only one alef after their medial.

Singular.	Meaning.	Plural.
آفت	A danger	آفات ....
آلت	A machine.....	آلات ....
آكل	The chief of a tribe	آكال ....
آيت	A miracle, a verse of the Qoran.	آيات ....

(*b*) Substantives having one alefe-mamdooda (the long alef) as their medial letter, take one alef before the initial and one و after their initial, without taking any alef after their medial.

Singular	Meaning.	Plural.
باب	A chapter, a gate.....	ابواب ....
حال	A condition	احوال ....
عام	A year	اعوام ....
مال	A property, wealth	اموال ....
جار	A neighbour	اجوار ....
جام	A cup.....	اجوام ....
خال	A maternal uncle.....	اخوال ....

Singular.	Meaning.	Plural.
دار	A house, a mansion.....	ادوار ....
قاع	A plain	اقواع ....
كاخ	A cottage	اكواخ ....
نار	A fire.....	انوار ....
نال	A liberal man	انوال ....
غار	A cavern	اغوار ....

(c) Triliteral adjectives, when they take the alef of the comparative degree, form their plural by taking one alef after the medial only, without having any alef before their initial.

Singular.	Meaning.	Plural.
افضل	More excellent	افاضل ....
اكبر	Greater	اكابر ....
اوسط	Middler.....	اواسط ....
اصغر	Smaller	اصاغر ....
اعظم	Greater	اعاظم ....
اعلي	Higher	اعالي ....
اقرب	Nearer	اقارب ....
اكرم	More charitable.....	اكارم ....
امجد	Greater	امامجد ....

14th Class—

Singular measure.	*Plural measure.*
فعل or فعل or فعل or فعل .	افعل

Rule XIV. A few substantives of three letters form the plural by prefixing one alef to them, moving the second letter by 'zamma' and depriving the initial of its vowel-point.

Singular.	Meaning.	Plural.
وجه	A face	اوجه ....
جبل	A hill.....	اجبل ....
رجل	The foot.....	ارجل ....
قفل	The bolt of a door.....	اقفل ....

15th Class—

Singular measure.	*Plural measure.*
فعل or فعل or فعل or فعل or فعلة or فعلة .	فعال

Rule XV. Substantives of three letters form the plural by inserting one alef between the medial and the final, and moving the initial by 'kasra.'

(*a*) The final ة is omitted in the plural.

Singular.	Meaning.	Plural.
بَحر	A sea.....	بِحار ....
قَدح	An arrow	قِداح ....
رُمح	A spear.....	رِماح ....
رجل	A man	رِجال ....
قصعة	A dish	قِصاع ....
قلعة	A fortress	قِلاع ....
رُقعة	A short letter	رِقاع ....
جَبل	A mountain	جِبال ....
رَقبة	The neck	رِقاب ....
بُقعة	A place	بِقاع .....
بلد	A city	بِلاد .....
بِنت	A daughter	بِنات ....
ثَمر	A fruit	ثِمار ....
بَطل	A brave man, a warrior.	بِطال ....
جبهة	A forehead	جِباه ....
جَذع	A young man or animal.	جِذاع ....

Singular.	Meaning.	Plural.
جهت	Face, surface.....	جِهات ....
نعل	A shoe, a horse-shoe ...	نِعال .....
عظم	A bone	عِظام ....
شعب	A mountain-path	شِعاب ....
رمل	Sand	رِمال ....
خصلة	A good manner.....	خِصال ....

16th Class—

Singular measure.	*Plural measure.*
فِعل or فَعل or فُعل or فْعل.	فُعول

Rule XVI. Many triliteral substantives form their plural by inserting one 'waw' between the medial and the final and moving the initial by 'zamma.'

Singular.	Meaning.	Plural.
أصل	A principle, an origin ...	أُصول ....
أمر	A business	أُمور ....
بحر	A metre (of prosody) ...	بُحور ....

Singular.	Meaning.	Plural.
نقل	A copy, a history	نقول ....
بيت	A house.....	بيوت ....
جلد	A skin, volume.....	جلود ....
جند	An army	جنود ....
حبّ	A grain (of wheat, &c.).	حبوب ....
حدّ	A limit, a frontier.....	حدود ....
حرب	A war.....	حروب ..
حرف	A letter, a particle (in grammar)	حروف ....
حقّ	Just, right, duty	حقوق ..
دين	A debt	ديون ....
ذكر	A remembrance	ذكور ....
سيف	A sword	سيوف ..
شرح	An explanation.....	شروح ....
شرط	A limitation	شروط ....
شرّ	A wicked thing.....	شرور ....
شيخ	A doctor (a religious title).	شيوخ ....

Singular.	Meaning.	Plural.
ضرب	A blow	ضروب ..
فن	A science	فنون ....
علم	A science	علوم ....
ظرف	A vase, a vessel	ظروف ....
طير	A bird	طيور ....
صنف	A kind, a species	صنوف ....
صفّ	A rank, a file	صفوف ....
شهر	A month	شهور ....
شمع	A candle	شموع ....
سقف	The roof of a house	سقوف ..
رمز	A mystery.....	رموز ....
رقم	A character, an inscription.	رقوم ....
رسم	A custom, a canon	رسوم ....
دهر	An age, a time	دهور ....
دمع	A tear	دموع ....
ظن	An opinion	ظنون ....

Singular.	Meaning.	Plural.
عرق	A vein	عروق ....
عهد	A promise	عهود ....
عين	An eye	عيون ....
عيب	A vice, a fault	عيوب ....
غم	A grief	غموم ....
فرش	A bed, a couch	فروش ....
فصل	A decision, a section, a season of the year.	فصول ....
فلس	A coin	فلوس ....
ملك	A king	ملوك ....
نجم	A star	نجوم ....
نذر	A gift, an offering	نذور ....
نفس	A soul	نفوس ....
قصر	A palace	قصور ....
برج	A minaret	بروج ....
ثقب	A hole	ثقوب ....
جمع	A crowd	جموع ....

Singular.	Meaning.	Plural.
جیش	An army	جیوش ....
جیب	A collar, a pocket	جیوب ..
شمس	The sun.....	شموس ....
ہم	Care, affliction	ہموم ....
وحش	A wild animal	وحوش ....
وجہ	A face, an aspect	وجوہ ....
نکب	An adversity.....	نکوب ....
نقد	A sum of ready money...	نقود ....
نقش	A picture, a dot on dice.	نقوش ....
نعت	An encomium, a praise .	نعوت ....
کسر	A fracture, a fractional part.	کسور ....
قید	A chain	قیود ....
فہم	An intellect, an understanding.	فہوم ....
فیض	An over-flowing of water.	فیوض ....

165. *The Plural of the Plural.* جمع الجمع.

جمع الجمع	جمع	Meaning	واحد
اسامي	اسماء	A noun ...	اسم
ايادي	ايد or ايد	A hand ...	يد or يدي
رسايلات ..	رسايل	An epistle.	رسالر
بيوتات ..	بيوت	A house ...	بيت
اصولان ..	اصول	A principle	اصل
فيوضات ..	فيوض	An inundation.	فيض

166. A few words are given below, which it is difficult to bring into rules.

Singular.	Meaning.	Plural.
غُلام	A youth, a slave	غِلمان غلمة
صبي	A young boy.....	صِبيان ....
غزال	An antelope	غِزلان ....
اخو or اخ	A brother	اخوان ..
عنكبوت	A spider	عناكب ....
عندليب	A nightingale	عنادل ....
بلد	A region	بُلدان ....

Singular.	Meaning.	Plural.
انسان	A man	ناس or اناس
عدو	An enemy.....	اعدا .....
جايع	A hungry man	جياع ....
طاوس	A peacock.....	اطواس ....
حديث	A saying	احاديث ..
خلق	People.....	خلايق ..
ابكم	A dumb man	بكم .....
بلا	A misfortune, a calamity.	بليات ....
عضو	A member, a limb	اعضا ....
اول	The first, a beginning...	اوايل ....
آخر	An extreme, an end.....	اواخر ....
امر	A command, a mandate.	اوامر ....
مكروه	A trouble, a misfortune.	مكاره ....
كفو	An equal, a cast	اكفا .....
حاجت	A need, a wish	حوائج ..
يتيم	An orphan.....	يتامي ....
ولايت	A region	ولايا ....
شيخ	A holy man, a darvish...	مشائخ ..
ساعت	An hour, a time	ساعات ..
عادت	A habit, a mode	عادات ..

Singular.	Meaning.	Plural.
سيد	A lord (especially a descendant of Mohammad.)	ساداتْ ..
زاوير	A cell, a corner, a monastery.	زوايا ....
رايت	A standard, an ensign...	رايات ....
دار	A house, a mansion	ديار ....
دوا	A medicine	ادويہ ....
دعا	A prayer, a compliment.	ادعيہ ....
رئيس	A chief of a village	روساي ....

THE END.

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